The LUTHERAN

"I BAPTIZE THEE . . ."

A child is received into the Church

Vol. 34, No. 21

FEBRUARY 20, 1952

10 CENTS

Unexpected Visit

AGAIN AND AGAIN I HAD SAID to the girls at the Emma V. Day Girls' School in Liberia, Africa, "Let us keep our school as we would want it to be if the President of the country were coming to see us. And our hearts as if Jesus should come!"

The latter they accepted at least theoretically, but there was always a skeptical look at the idea of the President's visit. Then one day it happened!

In mid-afternoon the telephone rang. A voice at the other end said, "Please send the boat. The President and his party want to come over to see the girls' school."

WE HAD LESS THAN 45 minutes to get ready. I scurried around to plan to serve tea. The girls quickly changed from work to school dresses. Two found Liberian flags and posted themselves at the stairway leading to the porch.

When the President's party arrived we were all assembled and waiting. Later the teachers gathered the girls in the chapel where we had an impromptu program, with the President as the speaker. If we had practiced the entire thing for a month it couldn't have gone better.

Afterward the girls came to me and said, "Now we know what you mean when you tell us to be ready at all times." Then with giggles they added, "We're glad we did our sweeping right after school."

—JENNIE L. OBERLY

The LUTHERAN — News Magazine of the United Lutheran Church in America

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COVER PICTURE. The sponsors are looking on as Pastor John L. Yost, Jr. administers the sacrament of Holy Baptism in St. Paul's Lutheran Church, Savannah, Georgia.

THE CHURCH IN THE NEWS

Help comes to Holy Land

Fierce wind and rain lashed across Palestine in early winter, reported Dr. Edwin Moll from Jerusalem. "Wind and rain attacked us with such fury as to seem to drive even through the stone walls of our building."

Most of the Arabs of Palestine were not in stone-walled buildings. They live in tents and caves. "Many tents were ripped to ribbons. Caves were flooded. Mud huts collapsed," Dr. Moll reported.

Fortunately there was a large amount of clothing in the Lutheran World Relief warehouse. Lutherans of America had collected it from their surplus supplies. Even before the severe storm in Palestine had ended, the Lutheran relief workers filled trucks with bales of clothing and were on their way to the refugee camps to aid the stricken people.

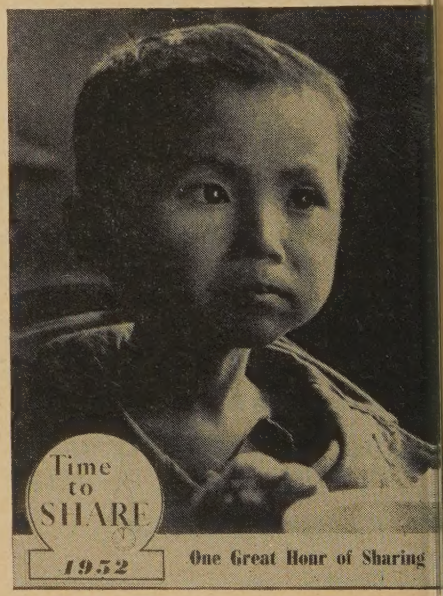
"We were the only organization in Jordan able to render this imperative service," said Dr. Moll. It was "because good people at home had supplied us with such a large quantity of relief clothing."

People are still homeless

Within the last year the situation of displaced persons in European refugee camps had almost entirely cleared up. Most of them had emigrated to new homelands. But in Germany there were still nine million refugees from eastern Europe who could not qualify as DPs and who had not found new homes.

For 800,000 Arab refugees in Palestine nothing much had been done except supplying them with the minimum amount of food and shelter to keep most of them alive. In Korea five million homeless people depended desperately on whatever help friends could send them from across the seas.

Again this year there will be an urge appeal to Christians of America to a suffering people. In the seventh wint since the war, there can be no relaxi of the effort to gather relief funds. L therans, particularly, feel obliged to r spond, since about a tenth of the 70 m lion Lutherans of the world are refugee



"DON'T FORGET ME"

Photo of small Korean refugee is o posters and pamphlets advertising "Or Great Hour" in churches this year. Pro estants are asking for a $6 million offerin

Another "One Great Hour" of sharin is scheduled for March 16-23. Radi television, newspapers, magazines wi help announce to America the appeal fo contributions. Lutheran offerings durin the "One Great Hour" will be for Lu theran World Action, which finances world-wide relief program.

"CROP" is all in

Most unusual of the postwar relief agencies in America had been CROP (Christian Rural Overseas Program), in which the National Catholic Rural Life Conference had worked side-by-side with Lutheran World Relief and the interdenominational Church World Service. The agency, which solicited produce directly from farmers, secured commodities worth $11 million since 1947.

Results of the CROP appeal had been going down hill in 1950 and 1951. Response is no longer "great enough to justify the high overhead necessary to keep it going," explained Dr. Franklin Clark Fry this month. He said Lutheran World Relief had decided to withdraw from the co-operative venture. Roman Catholics would also cease participation, and the agency will continue under Church World Service auspices alone.

Churchmen pray for Queen

Executives of the World Council of Churches were in session in London's Lambeth Palace, residence of the archbishop of Canterbury, when word came of the death of King George. Among those meeting there was ULC President Franklin Clark Fry.

Business was halted while the group prepared a message to the Queen-Mother, expressing sympathy and a prayer "that God may comfort and sustain you." Also the churchmen told her that they offered their "humble prayer to almighty God that his blessing may rest upon your daughter in the great and new responsibility now resting upon her." The churchmen then gathered in the palace chapel for a service of intercession on behalf of the royal family and the British commonwealth.

Messages were sent to London by churchmen of other countries. From the archbishop of Finland, Johannes Salomies, to the archbishop of Canterbury came words of condolence. "In King George VI we saw a man who, in a dignified way, upheld the principles of the church."

Among reports the World Council executives heard in London was one from Dr. Martin Niemoeller regarding his journey to Moscow. He was deeply impressed, he said, "by the signs of spiritual vitality in both the Orthodox and Protestant churches" in Russia and by their sense of spiritual fellowship with other Christians of the world.

Women may preach

Amendment of rules of the Church of England to permit deaconesses "to instruct and preach, except during the service of Holy Communion," was proposed last month. It is also proposed that "in case of need" a deaconess might be allowed by a bishop to conduct congregational worship in any church.

If the change in church law is approved, a deaconess would be permitted to "read the services of morning and evening prayer and the Litany, except those portions reserved to the priest, and to lead in prayer."

Freedom for church

How much freedom from government control the Church of England should ask from the British parliament was debated this month at the church assembly.

Some churchmen thought that if they agree practically unanimously among themselves on changes they wish to make in the liturgy, the parliament should be obliged to accept their proposals without change. Churchmen in 1927-28 recommended drastic changes in their service book, the Book of Common Prayer. Parliament refused to permit the revision.

Another point on which some churchmen want more liberty is regarding appointment of bishops. They are named by the English king upon advice of the prime minister. Advice to the prime minister comes from the archbishops.

Under the present status of the Anglican Church as the established church of England, the archbishop of Canterbury crowns the king or queen. Certain bishops have seats in the House of Lords. Only Anglican clergymen may be chaplains in the House of Commons or professors at Oxford and Cambridge universities.

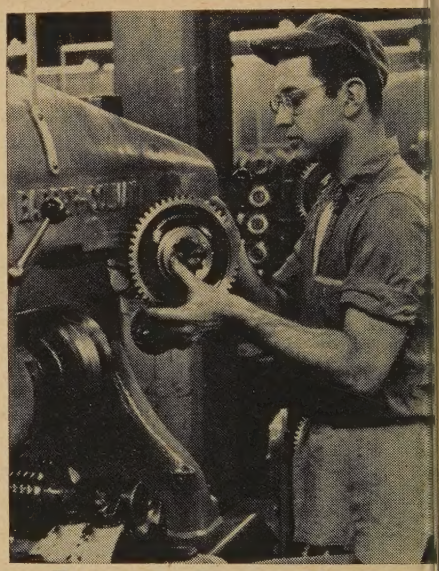
Relations of the church and state in England is a "sign that the country has preserved a Christian tradition," the church assembly was told. "If this relationship were broken, it would be considered as a sign that England had abandoned Christianity."

Nothing happened in Sweden

Laws were changed in Sweden on Jan. 1 to permit people to leave the state church even if they do not wish to join any other. Only "a very few" have taken advantage of the law, reports Archbishop Yngve Brilioth.

"In my own town of Uppsala," he said, "only 100 out of 60,000 left the state church during the first few weeks of January. He estimates that probably about 1 per cent of the Swedes will want their names off the church rolls. "The church looks at those who will now leave her with a certain sadness, but without bitterness," said the archbishop.

"It is evident that the religious situation in our country today is different from that which prevailed when the church law of Charles XI made it a duty for every Swede to belong to the church. The church can gain nothing by retaining by force of law those who reject her message and regard themselves as standi outside her spiritual fellowship."



FORTY-HOUR WEEK AT MACHINE
Pastor Mathews wants to know labore

Ministers go to work

The new church law, granting Roma Catholics greater privileges, haven't ma much difference, said Sweden's Roma Catholic Bishop Ansgar Nelson. (The are 22,000 Roman Catholics in Sweden Instruction in the Lutheran catechism still required in public school, except children dismissed to attend some oth religious instruction.

If laborers won't come to church, th church should go to them. That idea ha impelled Roman Catholic priests France to take full-time jobs in factori and mines so they would bring a Chri tian witness to their fellow-laborers.

A German layman, Walter Lange, b gan speaking about God and the meanin of life to his fellow-workmen in the Op factory in Berlin, reported *Die Kirche* la month. At first nobody would liste

Within six months 1,500 laborers were talking about their faith and holding Christian meetings. Twenty Protestant pastors agreed to work four weeks in the factory so 80 workmen could spend a week at a Protestant retreat for discussion of the Christian faith.

A Presbyterian pastor in Kalamazoo, Michigan, the Rev. Donald Mathews (*see photo*), now works 40 hours a week on the night shift in the Fuller Manufacturing Company. This isn't to increase his income (his factory salary goes into the church treasury). He believes he can preach better to workmen in his overalls than in a Sunday suit in church.

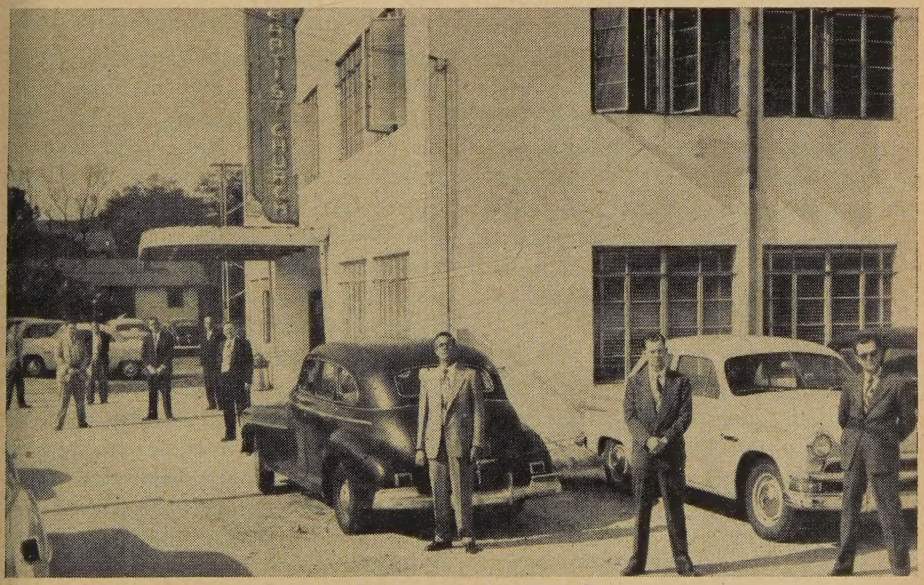
"I'm convinced that lots of working people miss the power and comfort of religion," says Pastor Mathews, "but are inclined to feel that ministers as a group don't understand their problems. That's where I come in. If we can start in the shop, maybe the rest of the route to their own churches will be easier."

Presbyterians in Scotland now have 300 clergymen working as industrial chaplains as well as parish ministers. They say Protestants have a "middle-class consciousness," must make unusual efforts to get better acquainted with laborers.

Race-relations set-back

Church groups had been busily writing optimistic statements for Race Relations Sunday (Feb. 10) when some optimism was erased by a fresh outbreak of Ku Klux Klan violence. There had been swifter progress toward race equality in the last 10 years, churchmen had written, than in any other decade since 1865.

Before their statement appeared in print the Methodist pastor in Fair Bluff, North Carolina, was threatened with KKK violence because he had invited a Negro quartet to sing in his church . . . Eighteen armed guards were needed at the Beaver Street Baptist Church in Jacksonville, Florida (*see photo*) after the



GUARDS SURROUND BAPTIST CHURCH
Trouble was expected in Jacksonville

pastor received a threat that "the same thing is apt to happen to you and your church as happened in Mims." In Mims, Florida, a Negro leader, Harry T. Moore, had been killed when a bomb was exploded in his bedroom.

A Negro housing development in Miami had been bombed. A Roman Catholic priest at Fort Myers, Florida, received a crudely scrawled note saying, "KKK be gone before 12 tonite." A Negro physician's home at Cairo, Illinois, was bombed because he sent his children to a school attended only by whites.

Trend is upward

A few outbursts of violence do not obscure the fact that Americans are moving slowly toward the end of race inequality which has blighted U.S. life for more than a century. The churches—still the most segregated institutions in the nation—have begun to take a stand on the race question.

There will not be any segregation at community-wide preaching mission services in Norfolk, Virginia, in 1953, the ministers' association announced this month. When the 1952 series took place in January, ushers directed Negroes to a separate section of the city-owned auditorium where the services were held. According to Virginia law, segregation in a public meeting place is compulsory. Clergymen did not explain how they expect to bypass the law in 1953.

At a preaching mission in Winston-Salem, North Carolina, this month a small section of the auditorium was set aside for Negroes. Dr. James T. Cleland of Duke University told the opening-night audience that "if we were really Christians, we ought to have more in common with a Negro who is a Christian than a white man who is not a Christian."

Three Southern Baptist theological seminaries (at Louisville, Ky.; F Worth, Texas; and New Orleans) for t first time admitted Negroes as stude during this school year. The Washingt D. C., Federation of Churches a nounced last month that it has now co pletely eliminated racial segregation all its activities.

New Bible translations are coming

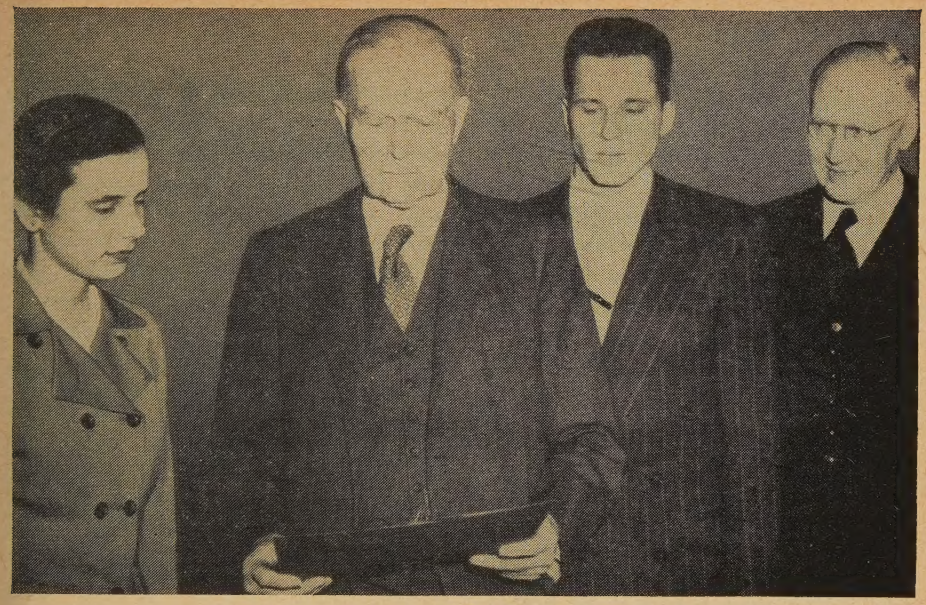
This year the translation of the Bi into modern language had become world-wide trend.

Lutherans of western Germany met January to discuss use of a new trans tion of the Epistles and Gospels of t church year for reading in the church at Sunday services.

Protestants of Hungary had complet the book of Exodus this month in th progress toward a translation to repla the old Karolyi version (*see "Oversea Feb. 13*). A new translation appear last month in the Netherlands, the fi since 1639. It has been officially adopt by the Lutheran Church, and will be co sidered by the Netherlands Reform Church at its next synod meeting.

The Church of England will have d inite word by next January on when expect completion of a new translation replace the 339-year-old King James Ve sion. The bishop of Durham told churc men at a convocation last month that t work was going forward "as rapidly could be expected."

Special reason for speed in England that a translation by the Roman Catho Monsignor Ronald Knox may soon r place the King James Version unl Protestants get in the field with som thing as good or better. The Knox tra lation, made from the Latin Bible of t Roman Catholic Church, has many pa sages slanted in support of Roman Cat olic doctrines. In a "Personality" story



YOUNG CHURCHMEN HONOR VETERAN

John R. Mott, 86-year-old American Protestant leader, was recently presented with a scroll prepared in his honor by the Student Volunteer Movement. He had attended each SVM gathering since the origin of the student group in 1891. The scroll was presented by David Hoh, 22-year-old student chairman of SVM, and a student at the Philadelphia Theological Seminary. Mr. Hoh plans to be a missionary to India

Monsignor Knox last week *Time* magazine quoted a prediction that the Knox Bible "may some day be the best-known version in English."

And so forth

Bishop Otto Dibelius of Berlin does not want the West German Republic to confer any honorary awards to active Protestant churchmen, he reported this month. The bishop refused to accept the Distinguished Service Cross. Roman Catholic Cardinal Joseph Frings of Cologne received the Great Cross of the Order for Merit from the West German government for "distinguished service to the German people."

Churches had been swindled by an interstate group promoting a fraudulent "church directory," it was reported in Virginia in late January. Businessmen were asked to place ads in the directory which its promotors said would be placed in hotels, servicemen's clubs, and other public places to encourage church attendance.

Atlantic City's YWCA had gone to court last month in protest against a state court ruling that it must admit any applicant for membership. That would mean letting in "any Communist or atheist," said "Y" spokesmen. The "Y" was accused of barring 13 non-Protestant applicants. If no restrictions are permitted, the YMCA and YWCA might "lose control of the association to those who it was never intended should have control," attorneys argued.

World News Notes

Arming the Germans

A dozen years ago German armies were stronger than all other armies of Europe put together. Such a time might come again. But the western Allies, unless they can persuade the West Germans to rearm, are not likely to assemble a sufficiently strong force to check the Russians in case of attack.

Military leaders of the western Allies are scheduled to assemble in Lisbon this week to talk over their difficulties. If Germans are included as part of a West European army, the French ask, what is to prevent them from withdrawing and fighting on their own when they become strong enough? No French government could stay in office a week if the French people get the idea that a new danger is developing across the Rhine. The French say the U.S. and Britain must guarantee them against withdrawal of the Germans from the West European army once it is formed.

Germans are even more doubtful than the French about the army plans. They don't intend to come in, they say, unless they are made full members of the North Atlantic Treaty Organization. Why should their soldiers be part of an army under the control of an agency in which the Germans have no voice? Also they object to co-operating until they have assurance that the Saar valley will not become French territory.

Education gets expensive

The day when millions of young Americans could go to college free—with expenses paid by the "GI bill of rights"—had ended. And the colleges and universities, squeezed hard by rising costs, find themselves forced to raise prices.

Columbia University will charge undergraduate students $750 a year tuition 1952-53, it was announced this mont Medical and dental school tuitions ri from $750 to $825. These rates are e actly double the tuition charge seve years ago.

The University of Pennsylvania ha equally bad news for its students. Ever body would pay $100 more next yea Charge for undergraduates will be $77 medical school $970, dental school $87 law school $770.

Hope brightens in Egypt

One spot on earth where the su seemed to want to come out of the cloud this month is Egypt. Explosion of na tionalist frenzy on Jan. 26, resulting i destruction of scores of valuable buil ings in Cairo, had startled Egypt into quieter mood.

A new government put in power b King Farouk had gone to work to try t solve Egypt's most serious problem—th extreme poverty of its people. Premie Aly Maher Pasha promised to bring dow the cost of living, divide the nation scanty wealth a little more fairly.

Defense of the Suez Canal, the Britis promised, could be put in charge of fou nations, of which Egypt would be one As soon as the new control is firmly es tablished the British will relax their hol on the canal zone. Egyptians began t show a mild warmth toward the proposa

The new plan would probably requir stationing of U. S. soldiers at Suez, a Mr. Churchill had suggested in his ad dress to Congress. That would be some thing so new for Americans that ther might be strong resistance in Washing ton. But Washington, now the world' greatest power center, had learned new ideas about world affairs since V-Day.

Religion in American life is intertwined with secularism to form a confusing pattern

By REINHOLD NIEBUHR

AT A RECENT GATHERING devoted to the problem of international affairs, the first meeting was opened by a Jewish rabbi and the final meeting was blessed by a monsignor of the Roman hierarchy. A Protestant minister was one of the speakers. Many religious groups were active in the conference; but it was essentially a secular affair, devoted to the study of international relations.

These religious devotions in various civic, political, and trade gatherings are becoming more and more general. The usage is in sharp contrast to European practice where the line between the secular and the religious is much more sharply drawn. It is also symbolic of a unique aspect of American life, which makes Europeans uncertain whether they should define us as the most religious or the most secular of modern nations.

IN EUROPE the contrast between the religious and the secular dimension of life is heightened by the conflict between religious and secular culture. Secularists in Europe, at least on the continent, tend to be vigorously anti-Christian and anti-clerical. Christians on the other hand also draw a much sharper line between their faith and the secular culture.

Sometimes the sharper contrast is due to the fact that Catholicism tends to create a more explicit opposition than Protestantism. Sometimes it is due to the heavier dose of Marxism in the secular culture of Europe. In America a great deal of secularism is not explicitly anti-religious. Some of it finds a common ground with the religious community in a shared devotion to "democracy." This devotion has frequently become a secular substitute for the Christian faith.

BUT THE CHRISTIAN and the Jewish religious community also taper off in endless shades of secularism.

Recently a German visitor to our country remarked upon the symbolic significance to his group of Germans of a visit to a YMCA meeting which began with prayer and ended with a dance. He confessed that this was regarded by them as symbolizing with sudden clarity an aspect of our life which they had previously tried to define without too much success. Here it was—American society mixed religious and secular interests in varying proportions, even as it compounded Christian and secular convictions in varying mixtures.

My German friend was not certain whether to praise or to condemn this characteristic and wanted some help from me to sort out what was good and what was dangerous in this American potpourri. I was equally nonplussed and still am. I can think of some genuine advantages which have come to our American life from these endless shadings of religious loyalty and the absence of religious polemics. On the other hand one result of this situation is that there are millions of Christians in America who have only the vaguest idea of the meaning of their faith.

CONGRESSIONAL HEARINGS serve as a soundingboard for public opinion. Committee members get a clearer understanding of opposing viewpoints. The public follows the discussion by attending the hearings and reading newspaper reports.

The house hearings on universal military training have been pungent with drama. The arguments in favor of UMT have been played up by the newspapers, due partly to the effectiveness of the Pentagon's press relations. The opposition seemed to have no co-ordinated strategy. But their very diversity of background added strength to their position.

Opposition

It isn't always that religious, educational, farm, and labor groups see eye to eye on important issues. The common ground which brought them together was resistance to the militarization of American life.

The unsettled world situation has led people in the U.S. to lean more and more heavily on military power as the source of national security.

The result has been that the Department of Defense has been able to write its own ticket. Mushrooming military budgets are passed without adequate scrutiny. The influence of the Pentagon on U.S. foreign policy has become increasingly apparent. The fear has crystallized that if we give the armed forces permanent power over the training of our youth, the trend toward militarization will become irreversible.

Opposition to UMT by church groups was taken for granted. During the days when churchmen testified, only a few of the committee members attended the hearings. The position of educational organizations was discounted because of the feeling that self-interest might prom them to oppose the disruption of sch lastic schedules.

When labor and farm groups joined t chorus of protest, however, Congressm paid more attention. Dr. J. T. Sand of the National Grange pointed out th military leaders and veterans organiz tions are about the only segment American population in favor of UM

James Patton of the Farmers Uni predicted that the waste of manpower UMT would threaten our producti capacity. John Lynn of the Farm Bur said that in spite of having a tremendo number of men under arms and in trai ing, there would be no guarantee of effective fighting force.

Representatives of the CIO and t AFL, while not as outspoken in the opposition, questioned seriously the wi dom of passing a permanent system u der emergency pressures. They emph sized the danger of enacting UMT legisl tion without setting any terminal date.

Letters will help

The House Armed Services Committe is discussing the UMT bill in executiv session while the Senate hearings tak the spotlight. There is a traditional lu in the House schedule between Feb. 1 and 22, so that Congressmen may mak Lincoln Day and Washington Da speeches. Floor consideration of the bil in both houses will come in late Februar or early March.

About one-third of the Congressme are said to be still undecided. Debate wi be vigorous, and the decision is likely t be a close one. Letters from constituen underscoring one or two basic issues ma weigh heavily in determining the outcom

—ROBERT E. VAN DEUSEN

Crime Can't Flourish in Seattle

By EDWIN and MARJORY BRACHER

Responsible government and strong labor organizations combine to keep the ULCA's Convention City a clean and decent place

THE SENATE Crime Investigating Committee found no need to conduct hearings in Seattle. People acquainted with the history of this west coast port must have asked why.

Seattle has had its political battles over open town versus closed town, with the latter usually on the losing side.

Once a chief of police armed himself with three guns and a dirk and deliberately walked through the business district looking for a personal enemy. He found him in the doorway of a drug store, let loose with a blast from a sawed-off shotgun wrapped in brown paper. In the 90-second fight that followed it was the chief of police who was killed. The trial and acquittal of the killer were hardly to the credit of Seattle.

AND THERE HAS ALWAYS BEEN the Skid Road. This notorious district, known up and down the coast, got its name from the fact that it lay alongside the road down which logs were skidded to Yesler's sawmill, Seattle's first industry. In time this logging road became a paved street. To Seattleites it has always been known as "the line." North of it, presumably, is respectability. South of it is the Skid Road, symbol of all corrupt and shameful. During much of the city's history it has been a wide open gambling and red-light district, living off the loggers, seamen, gold miners and adventurers who swarmed into its basement establishments. The Skid Road has had more part than it should in Seattle's politics.

A number of conditions frequently regarded as conducive to crime exist in Seattle. It is a port city. Winter brings an influx of loggers and other seasonal laborers, mostly single men. There are near-by army and navy establishments. Moreover the city is closely linked with Alaska where wages are fabulous and fortunes are made in a summer, to be spent in winter in Seattle.

THEN WHY DID the Senate committee find no reason to come here?

Part of the answer lies in the fact that Seattle has enjoyed good municipal government for more than a decade. Without blue laws, and with no claim that gambling and prostitution have been completely eliminated from the community's life, city hall officials and police have consistently aimed to check crime, exclude racketeers and maintain a "closed" city. Leadership has been given by Mayor William F. Devin.

Mayor Devin has held office for 10 years, having received the approval of the voters in three re-elections. An active member of the Presbyterian Church, the 54-year-old mayor has had widespread support from church people of Seattle.

Seattle's government is known as the "strong council, weak mayor" type of

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The United Lutheran Church 1952 convention will be held in Seattle Oct. 8-15. This is the second of several articles by Pastor and Mrs. Bracher describing the host city.

organization. Since the council holds the weight of authority, Mayor Devin has needed, and enjoys, the support of a city council that favors his policies.

CITY COUNCILWOMAN Mildred Towne Powell, known as the best vote-getter in local elections, is a powerful influence for civic righteousness and social welfare in city hall. She was voted "Woman of the Year in Social Work" by the Seattle Council of Social Agencies. Brought up in New England as a Congregationalist, she now belongs to the First Baptist Church. Her religious fervor expresses itself through the Moral Rearmament Movement of which she is an internationally known member.

Mrs. Powell, a grandmother, has been a member of the Seattle City Council for 16 years. Following the death of her husband in 1935 she entered the field of politics to earn money to educate her children. She was at the time a leader in social and character-building organizations, and president of the Seattle Council of the Parent Teacher Association. In her campaigns she has had the backing of the PTA and of a group of active women who favored "women in government." For this year's campaign she has announced that she will not accept any gifts or spend any money, but will stand for re-election on her record.

Tugboat Annie, the fictional character of these parts, well known for her unscrupulous exploits and salty speech, may typify one element of Seattle's population. But the intelligent and fearless political accomplishments of refined Christian Councilwoman Mildred Powell have done much to make this seaport a place in which one may be proud to live. It should be said that Christian leadership has greater significance in a state where only a comparatively small part of the population is even nominally in the churc

STABILIZATION OF LABOR has bee achieved since the depression of the '30 when the city was a wild one, on the labo front, and anything could happen.

In the turbulent days following Wor War I, when the Wobblies (Internation Workers of the World) were preachin "one big union" on Skid Road street co ners, Seattle had the first general strike i American history. All unions combine to shut down industry and transportati for three days. Aside from showing th it could be done, the strike accomplishe little for the working man except the lo of his wages. But it did give impetus the career of a young laundry truck drive who has since become the dominant fi ure in Seattle and a national labor leade

David Beck, executive vice preside of the Teamsters Union, holds that labo must be organized, not merely to strik but to *avoid* costly strikes. Beck believe

GOOD INFLUENCE IN SEATTLE
Councilwoman Powell

CENTER OF INDUSTRY AND TRANSPORTATION
Seattle is economic hub of the Northwest

in doing business with the owners and managers, the "bosses." Controlling practically every union except the CIO Longshoremen, Beck carries a big club when he talks to the businessmen, for he can stop every truck wheel in Seattle. He meets them in the Chamber of Commerce, the Washington Athletic Club, at Olympic Hotel luncheon clubs. He advocates not only good wages for workers, but insists that unless the boss makes a profit he can't afford to pay a good wage. This, with his strict keeping of his contracts, has won him a strong position in the business life of the city.

LABOR LEADERS CLAIM that the city is 95 per cent organized. Beck's enemies say Seattle has "labor fascism." Despite conflicting opinions about Beck, labor is a constructive force in community life.

Beck is now president of the three-and-a-half million dollar corporation which recently built Seattle's largest apartment house, said to be the second largest in the nation. Although he quit high school in order to help support his family as a laundry driver, he has been president of the Board of Regents of the University of Washington.

When delegates and visitors come to Seattle in October for the biennial convention of the United Lutheran Church, they will find a city where syndicated crime and gangsterism have had little chance to develop. Strong anti-communist labor organizations and morally responsible government keep things clean.

Mass Meetings Thrill Thousands

Noted speakers address Lutheran Evangelism Conferenc sessions at Minneapolis as 20,000 persons participat

CHIMES ON THE MINNEAPOLIS courthouse played famed Lutheran hymns. Inside huge Minneapolis Armory a chorus of 10,000 voices sang them with volume that made the rafters ring and threatened to raise the roof. The Lutheran Evangelism Conference sponsored by the eight churches of the National Lutheran Council ran its successful course despite chaotic weather conditions and temperatures 20 below zero.

"Share Christ Today" was the general theme of the sessions held Jan. 23-27. Planned programs were conducted daily from 9 A.M. until 9:45 P.M. Radio and TV broadcasts helped extend the influence of the meetings, but the total attendance of 52,000 (representing an estimated total of 20,000 individuals) was expected to carry its message back into Lutheran congregations from coast to coast.

PROMINENT FIGURES from the United Lutheran Church preached at the opening and closing sessions. Dr. F. Epplin Reinartz, ULCA secretary, sounded th keynote. "We are seeking to share Chris with thousands of our countrymen, s that in our communities there may b many new cells of evangelized men an women," he said. "Our concern her through sermons, discussions, display and personal witness will be to declar that the soul of all improvement is th improvement by Christ of the soul."

Dr. Reinartz stressed the necessity o changing lives of individuals before so ciety can be improved. "No person ca make a really constructive contributio to the improvement of life unless his ow life has been transformed through th Gospel and . . . the living, indwellin Christ."

A crowd of 10,000—one of the larges of the entire program—filled the armor on the closing night to hear Dr. Franklin Clark Fry, ULCA president, stress th need for Christians to communicate thei

faith to their fellow-Americans through words and deeds.

"The good things we have from God ought to flow from one another so every one may behave toward his neighbor as if he were in his neighbor's place," Dr. Fry said. "As our heavenly Father has freely helped us in Christ, so we ought to help one another, and each should become to others a sort of Christ."

HIGHEST ATTENDANCE WAS for the Youth Rally held on Saturday night. The Rev. Donald R. Heiges, head of the Division of Student Service of the National Lutheran Council, deplored the failure of Christian youth to speak out for their faith. "The young Communist has it all over the young Christian when it comes to proclaiming his belief," he declared. "When young people get together, Christ is usually left out—even when some of those young people are Christians and even though conversation drifts into the field of religion."

Part of this failure is due to a false idea of tolerance "which has come to occupy a prominent position on the American idol shelf," Mr. Heiges said. "As a people we have become so enamored of this god that we have been willing to sacrifice for its sake truth, integrity and honor."

Favorite cliches of the cult of tolerance, Mr. Heiges said, were "In a democracy every person has a right to his own opinion," "One religion is as good as another," "Live and let live," "The important thing is not what you believe but what you do," and "There is only one God but there are many paths to Him."

Some of these are half-truths and some are utter nonsense, he added, but youth have heard them repeated so often in and out of school that "they have unwittingly allowed these ideas to short-circuit their commitment to Jesus Christ."

The remedy, according to the speaker, is for "every individual to witness to the faith that is in him, and if possible convert others to it. When the right to witness is neglected, the right to worship becomes meaningless."

ANOTHER ULC SPEAKER was Dr. Ralph Loew of Buffalo, New York, who told

THERE WAS STANDING ROOM ONLY AT SOME SESSIONS
Crowds of more than 10,000 filled the armory

the audience that positive witness to the Christian faith is needed to counteract "The Almighty Dollar" and "Cadillac, Mink and Money" complexes of our civilization. "The tragedy of our time," he declared, "is that the universal Gospel of Christ is associated with the civilization of the west, and that masses of people regard a faith meant for all as the particular possession of one section of the earth."

"No battle we win is as significant nor any diplomatic victory as important (as Christian witnessing)," Dr. Loew added. "The significance of the civilization for which we are asked to do battle is in its understanding of spiritual values and its framework of freedom for the witness of a personal faith. Lose this struggle and we have lost all."

INSPIRATION OF THE MASS meetings, with band music and choruses of hundreds of voices, was described by Northwest Synod Pastor G. W. Genszler in his Sunday bulletin. "Twice last week I had opportunity to worship together with close to 10,000 Lutheran people all at one time and in one place. It was thrilling beyond words to be worshiping with so many of our own faith in the great auditorium of the Minneapolis Armory.

"Those of us fortunate enough to attend . . . shall never forget the indelible impression made upon us even from the standpoint of numbers. It made us all aware of the immensity of our Lutheran church . . . and of the latent strength that can be ours if we work together."

Daytime sessions of the conference were devoted to Bible study, discussion groups and practical examples of evangelism methods.

"It was like a big, buzzing Sunday school. In the corners and balconies of the Minneapolis armory, seven groups were carrying on separate discussion, eac with its own banner and leader, reporte Willmar Thorkelson in the Minneapol *Star*.

DIVIDED BY VOCATIONS, delegates e changed views on how to share Christ i everyday life. Among businessmen, a sel styled "Washington bureaucrat" led th discussion one day. He was John Nordberg, a division chief of the Federa Communications Commission.

"Things have happened in Washingto of which none of us is proud," he state "But bribes, income tax frauds and min coat scandals would be less in the new today if responsible people had be sharing their Christ."

Four areas in which businessmen hav special responsibility, Mr. Nordberg said are with the public, with associates an employees, with their home churches an with their families.

More than half the 300 men participat ing in the discussion indicated that the had at some time heard men say, "Yo can't stay in business and stay honest." I rebuttal to this, a Houston, Texas, dele gate to the Conference declared, "Th trouble is that most of us would rathe agree with than straighten out the othe fellow."

Lawyers and pastors at the same tim heard Federal Judge Henry Graven say "Most divorces today result from mar riages that should never have been made Pastors should not feel obligated to marr every couple that comes to them with license. It cheapens the church and make the pastor a clerical justice of the peace."

THE SETTING IN WHICH the conferenc met was both religious and patriotic. Red white and blue bunting decorated the ceil ing and walls of the auditorium. Th stage held a specially designed pulpit

NEW EVANGELISM COUNCIL HEAD WITH ULCA PRESIDENT
Rev. Henry Hoesman (ALC) and Dr. Franklin Clark Fry

lectern and altar. Behind the altar, the conference theme "Share Christ Today" was emblazoned in huge silver letters on a background of red and white velvet. An illuminated cross was suspended above the stage.

Weather was an important factor. A blizzard just before the opening session crippled transportation facilities throughout the upper midwest. Some delegates had to abandon cars en route to Minneapolis, completing their journey on long-delayed trains or bus lines. A record cold wave competed with news of the opening session on front pages of local newspapers. Only 2,500 were present for the opening session of the Conference, but on the closing nights the seating capacity of the auditorium was taxed and hundreds had to stand.

LONG PLANNING LED TO THE success of the conference. The Rev. E. C. Reinertson, now president of the Southern Minnesota District of the ELC, was chairman of the Lutheran Evangelism Council and leader in making arrangements. He was succeeded as chairman of the Council by the Rev. Henry Hoesman of Columbus, Ohio, director of evangelism for the American Lutheran Church, who was elected at the annual meeting held during the Conference.

Delegations from the United Lutheran Church came from the three Pennsylvania synods, Maryland, Canada, New York and New Jersey. Dozens of delegates and visitors came from Iowa and Illinois, while hundreds were from the Northwest Synod. Several other synods were represented by individual pastors and laymen.

The Rev. Royal Lesher, former director of evangelism for the ULCA, was active on the planning committee, along with Dr. C. Franklin Koch, executive secretary of the ULCA Board of Social Missions. The Rev. George McCreary of the Northwest Synod carried a major share of the load locally on behalf of the United Lutheran Church in America.

Mothers Must Be Helped

By MARTIN O. DIETRICH

LWA is working to restore health and faith to German mothers wh suffered severest hardship and privation during and after the wa

"THE MOTHERS HAVE SUFFERED most during the war!"

That is the general opinion frequently voiced in Germany today. He who can see behind the rapid reconstruction and glittering facades of a recovering Germany will find this to be painfully true.

The mothers were the ones who kept the families together, fed and clothed the children while the men were away at the front for six years.

They dragged the young flock down black flights of stairs into the cold cellar when night after night the siren of alarm howled its sinister warning.

They scrounged about after food for hungry mouths that never seemed satisfied.

They hauled hand-wagons hundreds of miles during wintry flight and dug shallow graves in the cold ground for those who did not come through.

They kept up family morale when the father was held prisoner in some unknown prison camp for three to five years after the war.

They tried to maintain a semblance of family life in the cluttered room of a windy barracks.

They were the bearers of fear, hunger, anxiety, cold, despair—and now they are beginning to go to pieces under accumulated burdens which seem without end. Even a mother can break down.

The Rev. Dr. Dietrich is representative in Germany of the U.S.A. Committee of the Lutheran World Federation.

ONE DAY RECENTLY I HAD dinner wi 32 such mothers at a beautifully locat church institution. They were there recover, recuperate, catch up and se strength for body and soul. They w there only because Lutheran people in t United States with a good and genero heart were paying the bill. They we some of the 1,500 mothers who we coming from all parts of Germany to va ous Christian institutions. Actually th came at our invitation to breathe the a of peace and love for a period of fro 20-30 days. It cost about 75 cents a d —but who can measure the gains to found later in the lives of these wome

When the women knew that I was re resentative of United States Lutheran they flocked to my table to speak the halting word of thanks. On my desk a scores of letters from these people; scor of others never reached me. They oft contain long accounts, poems and rhyme sketches and photographs. Tears can ce tainly be an act, but surely not those th here indicate a mother's gratitude.

THE STATISTICS OF THIS group are ty ical of all other groups. Of the 32 wome 14 were refugees who lost everythin they had once owned. Nine others lo all their property as a result of bombar ments. One had been so dispossess three times. Six women were widows a six others had husbands who were st on the "missing list." Four husbands a in the concentration camps of the ea (one sentenced for 20 years). Of th

THEY BREATHE THE AIR OF PEACE AND LOVE
Mothers enjoy a holiday at a church-supported rest center

mothers, 18 were sick, 3 physically handicapped and 3 others still undernourished. These 32 mothers together have 126 children—an average of 4 each.

They had just arrived a few days before. It was the same old story—tired faces and tear-stained eyes, quiet small voices, inability to assimilate the sudden supply of wholesome food and frequently a physical collapse when the opportunity to rest was given. At first they would simply look quietly at one another, after a few days begin to thaw out. Fear gave way to new confidence and loneliness was relieved in a warm Christian fellowship. They would talk freely and finally their tired smiles would relax into child-like laughter.

ON THE SURFACE THIS seems like more physical relief—but there is a point when this issues into spiritual aid of the highest order. Faith is rebuilt in the knowledge that distant Christians are still caring.

Morning and evening devotions are conducted regularly. Discussions and Bible studies are under the guidance of neighboring pastors. There are excursions to the sea, into the hills and forests and neighboring places of interest. There is opportunity to share their hard experience and to learn, as one put it, that the "bag of troubles which the other carries is even heavier than mine."

"Think of it," writes one mother, "I could sleep until 8 o'clock in the morning and was then wakened by the voices of the deaconess' trio. And at breakfast the housemother told us to eat everything that was heaped on the table."

"From my window I can see the green hills and actually have leisure to sit and just wonder," one told me, who had worked in a factory where women generally go to pieces from fatigue after 8 or 10 weeks.

"It was all like a fairy-tale come true," exclaimed another in her letter, thrilled in the knowledge that on her return her children "would again have a happy and healthy mother."

As YOU DRIVE ALONG bright avenues in Germany you will not see them, for they huddle in back streets and refugee barracks. But what a concentration of a miserable and unforgettable past as well as of hard demanding present there is in each one of them. Years of war, months of cold flight, graves of dear ones by the roadside, the full responsibility for a handful of homeless children on a womanly heart living where a regime of fear and terror has the upper hand.

And on top of all this suddenly the vitation to partake in days of quietn meditation, love in a Christian enviro ment.

A refugee mother from Silesia told t housemother: "I imagine it must be li this in heaven." And another moth writes: "Are not these weeks of care a kindness actually a gift from heaven, road toward new faith?"

I DON'T KNOW too much about other saints, but the little I know convinces me that they fall into sin as readily as I do. In that connection I can't help wondering if Brother Paul was not inwardly convinced that he had an edge on Brother Peter in the battle against self-righteousness.
—JOHN HELMER OLSON

THE PASTOR GREETS THE PEOPLE

By CLARENCE B. LUND

Salutation and response in the service express mutual feeling between minister and congregation as they bow in prayer to Ga

THE MAJESTIC "AMEN" trembles into silence. The congregation has just sung the "Gloria in Excelsis," that great hymn of praise which forms part of the liturgy in our churches each Sunday morning. Now the pastor turns to the congregation.

"The Lord be with you," he says.

"And with thy spirit," reply the worshipers.

This salutation and response are ver familiar to most churchgoers. They a used at every major service of worshi sometimes more than once. Yet it's po sible that no part of the service is so litt understood.

In the service, the congregation ha just finished its prayers of confession an its songs of praise. Now the sacrament part of the worship is to begin, as th people prepare to hear and receive God

The Rev. Mr. Lund is associate pastor of Messiah Church, Denver.

grace through hearing the Word in the Scripture lessons and sermon.

At the beginning of this part of the service, pastor and people greet each other. They show that they are united in spirit, each thinking of and praying for the other, while God works through both. From ancient times this salutation and response have been used to signify that they are knit together by thought and word.

MAIN SOURCE FOR THIS greeting in the Bible can be found in the Hebrew word *Emanuel*, meaning *God with us*. This will immediately be recognized as one of the names applied to Jesus. The voice from heaven speaking in Revelation says, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

This was fulfilled when Jesus came to earth and lived among men. It was continued when our Lord sent the Holy Spirit to dwell in the hearts of the faithful. It is therefore no empty wish or futile gesture which pastor and people make toward each other. They realize that it is not only possible that "the Lord be with you," but is the fulfillment of a fundamental tenet of the Bible.

Our ordinary everyday greetings of "hello" and "good morning" are more familiar to us. But often in Biblical times the "Emanuel" greeting was used. Boaz, in the Book of Ruth, greeted the reapers with the words, "The Lord be with you." And they answered "The Lord bless thee." In the Book of Judges, the angel appeared to Gideon, saying "The Lord is with thee."

In the opening of the New Testament, the angel messenger appears to Mary to say "Hail, thou that are highly favored, the Lord is with thee." In the benedictions of the epistles, Paul expands the same idea: "The Lord be with you all" and "The Lord Jesus Christ be with thy spirit."

THIS SALUTATION APPEARS particularly before prayer and before sacramental acts. Dr. Luther D. Reed explains in *The Lutheran Liturgy* that "the phrase finally became imbedded in the early Christian liturgies as a significant responsive introduction to new and different parts of the service. Thus it precedes the Collect, the Preface, the Benediction, etc., and also introduces the use of collects and prayers generally as in matins and vespers."

These words are not addressed to God but from man to man. After this greeting in which each wishes the spirit of God in the other, they will unite in their mutual petitions and prayers to God. This happens specifically in the collect for each Sunday. After the friendly words of the greeting have been spoken, the pastor turns toward the altar and speaks the words of prayer, while the whole congregation joins in spirit.

THUS THERE IS A CONSTANT reminder of the relationship between pastor and people. While he speaks to God for the people, he is himself in constant need of being renewed and changed by the power of God's grace. Cabrol suggests that when the people sing "And with thy spirit" they commission the pastor anew to speak for them all. Another authority says, "The bonds of love and unity between pastor and people are tied anew."

The serious Christian will respond to the pastor's salutation with a whole heart. By his presence he indicates that he desires to hear the Word and to be changed by God's grace. By this hearty response, he indicates audibly that he is a part of the congregation, ready for the presence of God in word and sacrament.

John Jorgensen Died Too Soon

By EDWARD K. ROGERS

He had a good life and a happy family, but some people expecte too much of him even if it did turn out embarrassingly in the e

OUR STORY BEGINS WHEN John Jorgensen was quite young, in fact he had been confirmed only a few years. He attended Sunday school and took part in the various activities of the congregation . . . No, John did not give much, if anything, to the church. You see he was just a schoolboy and that was an excuse for not being trained in stewardship or giving to the Lord . . . How could one expect him to be a steward without training? Well, I don't know. Perhaps his parents expected that he would sometime suddenly realize his responsibility to God.

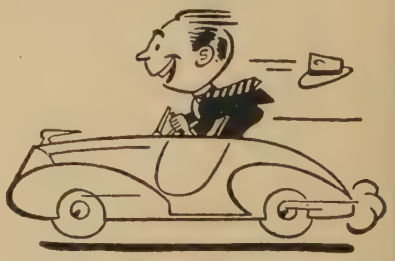
It was not long until John finished school and secured a job. You would be surprised how much that young lad earned.

He still went to church but he let the other members keep the church up for him. Well, he was young, they would say, and maybe later he would begin to give offerings to the Lord who was so good to him. Just then he liked to spend his money. He had to have a car and he liked to go places.

IN A FEW YEARS JOHN fell in love with a fine girl and they were married in the church. It was a lovely ceremony and cost a pile of money. They both went to church after that, but not as often as they should. There were so many other things to do and, with his wife working, weekends seemed to be needed for housework and pleasure.

The Rev. Mr. Rogers is pastor of First Church, Warren, Pennsylvania.

People have to have some fun, as Jo and his wife would say. They got alo right well, though. Their incomes we pretty much taken up with furnishing t apartment, another new car and the f they enjoyed so much. They were sw dressers, too . . . Church offerings? guess they did give a few dollars a ye but there were plenty of older folks abo to keep the church going.



AFTER A WHILE A BABY came to John house. Then there were other childre Of course his wife couldn't work a longer and it was rather difficult gettin used to living on one paycheck instea of two. They wore their clothes long and didn't turn the car in so often.

Still they didn't do so badly for Jo was a good worker and some nice rais came his way . . . No, there wasn't muc money for church offerings. Why shou that be expected of a couple with a gro ing family? Let the people who ha no children or have their children raise carry the cost of the church.

Oh yes, John felt that the church w needed. He had his children baptized a they went to Sunday school. John a his hard-working wife even went

church every so often.

Well, John's family grew. They went to school and their clothes cost a mint of money. They had to have music lessons and a host of things. The children always wanted money for this or that. They seemed to think dollars grew on trees. To make matters worse, the apartment had become too small so John had to buy a nice little house. It all meant that he had to keep his nose to the grindstone a bit. Sure he earned more. In fact, he made twice what he earned when he first went to work . . . Did someone ask about church offerings? Don't be silly! He couldn't give much, if anything. What could be expected with a new house, another car, and a growing family?

THE YEARS SLIPPED BY and John managed to get his children raised and through school. He did right well by himself. Oh, nothing flashy of course, but he paid for the house and managed to lay away some money for a rainy day. You see his income had slowly climbed as time passed.

He liked to bowl and belonged to a club. The good wife did a bit of entertaining too. They had a lot of fun on vacations and John contended that traveling was quite educational and worth the cost. He found a lot of pleasure in fishing lately and in a few years had accumulated a nice lot of tackle.

The church? Well, he did increase his giving about ten dollars a year some time ago. He thought that he might be able to do more and he promised to think about it.

TIME CERTAINLY slips by! John saw his children married in the same church where he and his wife had taken their vows. Certainly cost a lot to get a youngster married off! Then the grandchildren came. Oh yes, they were baptized. Sure, they would be confirmed some day, just like John's children. That's what the church is for, John would say. Have to know about the Christian religion, you know.

Did he ever increase his offerings? Now that you mention it, I don't think that he did. Just neglected it, no doubt. There were always so many demands on his money. Yes, he thought that he ought to do his part. But he wasn't a chap to go overboard on giving. Had to save something for old age of course.

STRANGE THING ABOUT JOHN. Not long after the children were gone he and his wife began to have ailment after ailment. There were operations. The doctor told them that they weren't so young any more and would have to slow up a bit.

Well, John did not have to worry. Things had gone right nicely for him. Always brought home a fairly good paycheck and he had some modest but profitable investments. But those hospital and doctor bills took a lot . . . Give to the church? You always bring that up. I guess John thought that a man can't do much when there is sickness, and besides

John was getting older and he might need all the money he could get his hands on if his health got worse.

TOO BAD ABOUT JOHN. Died rather suddenly. Wasn't expected at all just then. Oh, he wasn't a kid any more but many people live longer. How did it happen? Heart, I guess. He and the missus had been off on a long vacation trip. Too much for him I suppose.

Did he ever get into the practice of giving more liberally to the church? No, I don't think he did. I am sure that he intended to, but it was always something other which came first.

The funeral? Sure, John had a nice funeral and the pastor was right nice to the family. John always had a soft spot in his heart for the church. Often said that he wouldn't want to live where there were no churches.

How much did his funeral cost? A of six hundred dollars I would guess . What's that you say? Now, that is odd isn't it? John wouldn't really want to have it be that way. You really mean that his funeral cost more than he gave to the Lord in his entire life? My, it would be embarrassing to stand before one's Saviour with a record like that wouldn't it?

EIGHT-YEAR-OLD WISDOM

BARBARA AND MARIE were all decked out in their Sunday best. From their new bonnets to their pint-sized pocketbooks, they were little images of their mommies. Sunday morning activities were over, and they were deep in discussion as they walked home together, a short distance ahead of their parents.

"I didn't understand all of it either, but anyway we know we're supposed to be good," sighed Marie. "If we're always good, Jesus will love us."

"We have to be good all right," conceded Barbara. "Betty Mae is good, too."

"Yes, but she goes away every Sunday and never comes to Sunday school."

"She doesn't know very much about Jesus either," commented Barbara. "Remember when we were singing 'Love Him, Love Him, All Ye Little Children' this morning?"

Marie nodded in agreement.

"Well, I just thought, if we want Jesus to love us, we ought to love Him and be good besides!"

There was a slight pause, and then with resolution, Barbara asserted:

"You know, I think we ought to try to get Betty Mae to come and love Jesus with us."

—NORMA LEE HAMILTON

FIVE MAKE A FAMILY

Unhappy Visitor

DAN'S BREATHING DID NOT vary as I slipped quietly into bed. That was a relief for it meant that at least one of us was getting some sleep. And if anyone had to run at half-speed tomorrow it was better for me to be that one.

I was shivering, partly from wandering around the house with the fires banked for the night and partly from nervous tension. I thought a little enviously of the Good Samaritan. What he did was really fairly simple. He saw a wounded man by the side of the road. He gave him first aid. He took him to an inn. He paid the innkeeper to look after him and promised to pay more if necessary.

Letting my imagination go on the old familiar story was having the desired effect. I could feel the tenseness going out of my knees. Perhaps my shoulders would give in before long and I might doze again. Still I mustn't let myself sleep so deeply I wouldn't hear any sounds Jackie might make.

WITH A MIGHTY YANK of my will I dragged my thoughts away from Jackie and back to the scripture. The story is a favorite with the children and I know it by heart.—"Put him on his own beast and took him to an inn. And on the morrow—" Oh, oh, maybe I am wrong.

Perhaps it wasn't so simple after all. What happened in the long night before the morrow came? Did the Samaritan lie there staring into the darkness wondering whether to assume the full responsibility or find some way to get in touch with the man's family? Did he wonder what the man's relatives would say if the man took a turn for the worse instead of the better? Or did he rely on his own horse sense and pray that he was doing the right thing?

I smothered a laugh of exasperation. No use! I might as well let my mind run as it pleased. I wasn't thinking about the Good Samaritan, I was thinking about me and my worries about Jackie.

YOU MIGHT CONSIDER the story as beginning when Joyce Matthews called up Wednesday evening. She had just had a call from Jack, her husband, saying he could get a longer leave than he expected and could she have Jackie come to our house after school on Thursday instead of Friday as planned? That way, she and Jack could have 18 more hours together when every one was precious.

She did sound so eager and I know how much this trip means. How could I say thing but, "Send him along"?

"Oh, you angel!" I thought for a minute she was going to cry. "You and Eloise are the best friends any girl ever had! And of course it's specially wonderful that Eloise used to be a nurse, because Joy-joy had a throwing-up spell this morning. She's all right now, though, and Eloise says not to worry, she'll know what to do if it happens again. Probably just something she ate—crayons or something. Anyhow, Jackie is all right. He could eat nails and thrive on the diet!"

WELL, JACKIE BROUGHT his suitcase in Joy-joy's stroller before we had finished breakfast. He felt really important.

"My mother asked me could I bring my bag up myself and first I said I couldn't. Then I said I'd try. Then I said I will. That's me every time—can't, try, will."

Pete was unimpressed. "He learned that at Children of the Church last week."

"How nice," I said. "That's the kind of boy I like to have come for visits."

He was still feeling chipper when he returned from school with Karen and Pete. He ate a good supper, too.

It was when we were finishing our evening prayers that I noticed he looked a bit pale. *But maybe he always looks that way when he's tired,* I thought. Tiredness affects different children differently.

SUSIE WAS TO SHARE Karen's bed and Dan had put up a cot in the room with Pete. Our son was overjoyed at the arrangement. He kept jabbering excitedly about the "boys' room and no girls allowed!" The more talkative Pete became the quieter Jackie grew. His eyes were black smudges of fatigue in his white face.

When the children were safely tucked in bed, Dan went down to the basement workshop. He's refinishing a table he picked up at a second-hand store last week and I trailed along to watch.

"Mommy!" called Pete from the head of the stairs. "Come quick! Jackie's in the bathroom being awful sick!"

That was putting it mildly, as I found after my mad dash upstairs. I bathed his face, put a pair of Karen's pajamas on him since Pete's were too small, and tucked him back in bed.

"I'm so sorry," he whispered.

"So am I.—Sorry you're so sick. But you'll feel better now that that's over."

This time I went only as far as the living-room. I had some mending to do and I could hear sounds from the second floor better there.—Nor did I have long to wait.

"O.K., Mom," Pete announced. "Jackie's using the basin you left him!"

When I had fixed the poor child up again, I decided to go to bed myself and read. As I started down to the living-room to get my newest magazine, Dan came from the cellar.

"Anything we ought to be doing? How about the doctor?"

"Jackie doesn't have any fever. If this were anything serious, I'm sure his temperature would go sailing. Looks to me as though he ought to be all right now. Unless you think—?"

"No, if his temperature is normal, I'd let it ride. See how he is in the morning."

I DIDN'T REALIZE how easy it is to say "in the morning" without thinking of the long hours that lie between. Every time one of the boys has turned over in bed, I've been there in a flash. And the last time was no false alarm. We still have a very miserable youngster on our hands. Nor will he let me do for him some of the things his mother might do.

I lay there, every limb rigid, praying that what we were doing was the right thing. Suddenly I hear a little whimper. Out I went again.

But this time Dan was right beside me. "He can't go on like this all night. I'm going to call the doctor."

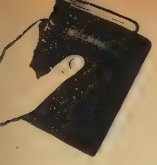
"We should have called him earlier. It's a shame to call him at this time."

"We should have, but we didn't." He patted my shoulder and started downstairs.

Apparently, Jackie had been moaning in his sleep. He tossed restlessly as I arranged the covers.

Back in the hall, I met Dan returning. "He'll be here in 10 minutes."

If there are more beautiful words in the English language I couldn't have told you at that moment what they were.



THE BIBLE IN DAILY LIVING

A GUIDE TO DISCOVERY OF IMPORTANT THINGS IN YOUR LIFE

He said to her, "What do you want?" She replied, "Command that these two sons of mine may sit, one at your right hand and one at your left, in your kingdom." But Jesus answered, "You do not know what you are asking. Are you able to drink the cup that I am to drink?" They said to him, "We are able." He said to them, "You will drink my cup, but to sit at my right hand and at my left is not mine to grant, but it is for those for whom it has been prepared by my Father."

And when the ten heard it they were indignant at the two brothers. But Jesus called them to him and said, "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. Not so shall it be among you. But whoever would be great among you must be your servant, and whosoever would be first among you must be your slave, even as the Son of man came not to be served but to serve, and to give his life as a ransom for many. *Matthew 20:21-28.*

He told a parable to those who were invited, when he marked how they chose the places of honor, saying to them. "When you are invited by any one to a marriage feast, do not sit down in a place of honor, lest a more eminent man than you be invited by him; and he who invited you both will come and say to you, 'Give place to this man.' Then you will begin with shame to take the lowest place. But when you are invited, go and sit in the lowest place, so that when your host comes he may say to you, 'Friend, go up higher.' Then you will be honored in the presence of all who sit at table with you. For every one who exalts himself will be humbled, and he who humbles himself will be exalted." *Luke 14:7-11.*

Also read *James 3:3; Proverbs 1:7; Romans 12:4-5.*

WHO WANTS TO GET AHEAD?

THERE ARE FEW CHRISTIAN VIRTUES so much misunderstood as humility. Perhaps it is because the genuine article is so difficult to achieve. And the imitation is, at best, harmless, at worst, disgusting.

The story of the Zebedee brothers, as written up by Matthew, is familiar, not only because we have read Matthew's account so many times, but because we have seen it dramatized so frequently—in Bristol, in Chicago, in Pumpkin Center. It's the old story of argument over who's going to be boss.

You'll find it in some homes, where it creates a feeling of rebellion and discord. You'll find it in the highest offices of our land, where great care must be taken in seating official guests at social functions lest an ambassador be insulted by being seated at a lower place than a mere delegate. You'll find it in the executive offices of corporations and in the unions. I am told you'll even find it in the army when some officer is quite carried away by his own impressive degree of importance. It even creeps into the church on occasion, showing itself in an overemphasis on the importance of some particular office in contrast to another office. The pageantry of Rome lends itself more easily to that

particular temptation, but Rome has no monopoly on it.

JESUS SAID THAT'S THE WAY it is among the heathen, but that his followers certainly ought to know better than that. He tried repeatedly to explain it, using simple illustrations such as not rushing for the best seat at the banquet. Perhaps it was the Zebedee incident, occurring as it did after three years of companionship with Jesus, that made him finally resort to that dramatic demonstration of real humility: the Son of God washing the dusty feet of the disciples.

That was a job reserved for the lowest-ranking servants. It was almost the last thing Jesus did with his disciples before his crucifixion, and it impressed itself indelibly on their minds, as did all of the incidents of that emotion-packed week.

But then, through the years, something unfortunate happened to that Christian concept of humility. We didn't forget it; we only perverted it. Christians frequently came to be thought of as "doormats"—people you could walk all over without expectation of protest.

A certain amount of that was inevitable. The non-Christian would be quite incapable of understanding true Christian humility and would misinterpret it as weakness. But some of that misunderstanding was generated by the Christians themselves, who thought of themselves as doormats. Their attitude almost seemed to say: "Here we are, but don't pay any attention to us. We won't get in anyone's way. Excuse us for living, please." Almost as if they were apologizing for the fact that Christians existed!

It took another unfortunate perversion, too—that of using our so-called humility for an excuse for not assuming our responsibilities. That's the kind that is prevalent in churches where the Women's Missionary Society can't get a presiden because the ladies all say: "Oh, really, can't do that. I don't have the ability. Or the men's club can't get a man to lea in devotions. "Better have the pastor d it; I'm not qualified."

BOTH OF THESE ATTITUDES are fakes They are human weaknesses masking un der the camouflage of Christian humility There is no doormat lying hidden i Jesus' stern advice to his disciples that i any town did not receive them they wer to shake its dust from their feet and g on. There was no "excuse-me-for-living" note in his command to his 11 men: "G and preach this gospel to the whole wor —and lo, I am with you alway!"

I think the keynote of Christian humil ity is expressed (among other places) i Paul's letter to the Christians at Rome "Don't cherish exaggerated ideas of your self or your importance, but try to have a sane estimate of your capabilities by the light of the faith that God has given t you all."

A sane estimate—that means studying yourself as objectively as possible, recog nizing that what you have is given to you from God, and then using it to honor him If we take that admonition seriously it ought to help protect us from a false mod esty, as well as an inflated estimate o ourselves.

The second keynote comes from James letter, when he writes: ". . . your lives will be an example of the humility that is born of true wisdom." That true wisdom is, of course, the reverence for God as our Creator, and love for the Christ as our Saviour. When we face the fact that we did not make ourselves, nor can we sustain ourselves for an instant, but we are all of us completely dependent upon God—that understanding makes any kind of human conceit utterly ridiculous.

Personal Problem Clinic

Home finance

QUESTION: I am a draftsman for an engineering firm and have a nice small home on a small street. We have a son and two daughters, all in their teens. My wife's sister and mother live with us. My wife finds housework irksome, so she has help three days a week. She buys much of our food already prepared to lighten her work.

I am deeply devoted to my wife and would like to do all possible to ease life for her. But our expenses are heavy, and I manage to balance income and expense only by teaching mathematics in the school for adults operated by the public school system.

Whatever the situation, I try to maintain a Christian viewpoint. I believe one ought to carry a heavier-than-necessary load in order to maintain the happiness of his home. At the same time I have a feeling that with the three women and two teen-age girls in the home we should be able to get along without paying for help from the outside. This is a matter I have never mentioned to anyone but about which I have an increasing feeling. Am I making life harder by saying nothing? Should I run the risk of bringing up the matter?

REPLY: It is surprising that you have not talked this question over at least with your wife. It is a mark of intelligence to face issues, not to evade them. You have given only a few facts, but from this distance it looks like an unfair set-up.

Do your in-laws have an income? Is either employed? If they are in a position to do so, they should bear some portion of the household expense.

Your idea is a sound one—that with five ladies in the household it should not be necessary to employ help. That is assuming that everyone is in good health and that there are no other hindering circumstances.

You should, first of all, talk the whole matter over with your wife in the most pleasant manner possible. A good plan would be to take her out to a nice place for dinner, so that you may be alone. Then put most of your statements in the form of questions. Could you not indicate that the present household arrangement is one suited to a family of considerably higher income than yours, and that the present rate of expenditure allows too thin a margin with which to face illness, loss of employment, or any other form of adversity. Let her see that you are worried. Give her a chance to make suggestions—perhaps she will solve the problem. If she offers nothing constructive make your own suggestions—in a tentative form.

If you and your wife can reach an agreement, you can then decide jointly how to bring the matter to the attention of the whole family group. In everything let good will and good humor mark the conversations. Avoid brusqueness and don't hurry a conclusion. As far as possible let all feel they are reaching their own conclusions.

In case such a procedure does not yield results, you will have to decide whether to continue on the present basis, or to take more heroic steps toward a solution. The total situation will help you determine your course.

Newcomer

QUESTION: In my class of junior boys and girls there is a foreign-born girl. Her accent and lack of familiarity with American ways have called forth a great deal of teasing by the class. It has become a problem.

REPLY: The girl's foreign background may be used to center the children's attention on the many things she can contribute to the class from her customs, language, songs, stories, and other items. The class may also be enlisted to help her get acquainted with the ways of a strange land. Let them act as her hosts and help her to find happiness here. The teacher will have to lead off.

—EARL S. RUDISILL

Stumbling Block

The Scandal of Christianity. By Emil Brunner. Westminster. 116 pages. $2.

This valuable little book of lucid Christian thinking is of the same classic stuff tha characterizes Brunner's more voluminous writings. In arrangement and content, it invite reflective reading that will engage all that the reader brings with him. Laymen and pasto will mine rich ore from this deposit.

In five unified sections dealing with "Historical Revelation," "Triune God," "Origina Sin," "Mediator," and "Resurrection," Brunner examines anew the old "scandal" of the Gospel. Because it condemns the native self-sufficiency of man and declares him destitute in his false religions, the Gospel becomes a stumbling block. The natural man, proud and independent, is at absolute variance with the Gospel even though he professes to be religious and a believer in God. To protect the autonomy of self, this man repudiates dependence upon the historical revelation of God in Christ. Rather through his own aspiring adventure must he find God.

Upon this stumbling block of the unique self-disclosure of God in history, all is lost —the knowledge of God's holy love, of man as sinful. The atoning sacrifice of Christ on the cross becomes a foreign thing—"nothing but the remains of a primitive conception of God as a revengeful, bloodthirsty being whose wrath must be appeased only by a bloody sacrifice." This is why "the message of forgiveness of guilt in its New Testament form as a message of forgiveness through the atoning death of Christ is therefore the greatest scandal or stumbling block for modern man, even more so than for the Greek or Jew."

This offense at the Gospel is basically the same throughout history. Religious, moral, and social idealists, mystics and rationalists are scandalized at the hard sayings of the Gospel. "But it is pleasing to hear only for those who are poor in their hearts, thirsty and self-despairing, it is certainly not pleasing to any kind of happy-end mentality."

This book is a good corrective to any tendency that compromises Christian doctrine with the idealisms so frequently preached in Christ's name. Brunner comes vigorously to grips with elements of cultur and society as they are related to the "scan dal." In doing this he fulfills his ow words. "The Gospel is not opposed to har and deep thinking, granted that this thinkin is done to honour God's wisdom and no man's."

OLIVER A. RAJALA

Cleveland Heights, O.

Fundamentalist Isaiah

The Unity of Isaiah, A Study in Prophecy. B Oswald T. Allis. Presbyterian and Reforme Publishing Co. 134 pages. $2.25.

This book is an attempt to reverse a tren in Biblical scholarship, which for the pas 100 years has been associated with the la bors of some of the most influential scholar The issue to which Dr. Allis addresses him self is the contention of the higher critic that the entire book of Isaiah in its preser form could not have been the work of th eighth century prophet Isaiah, son of Amoz but is the work of three, or, at least, tw prophets separated from the original Isaia by a span of two centuries.

This severance of the unity of the boo of Isaiah is according to our author, first an unjustifiable conclusion drawn not fron the Biblical evidence but from the mistake assumption that the Old Testament prophec was primarily proclamation, rarely predic tion of events in the immediate future, bu never detailed and accurate prevision o persons and events in the distant future. I this denial of the predictive function of th prophet Dr. Allis sees, secondly, the de struction of the organic unity of the Old an New Testaments, which inevitably leads t the disastrous exchange of the sure word o

prophecy for the vagaries of analogies and myths.

In the opinion of this reviewer the author shows commendable courage to raise again the standard of a cause which to a large segment of twentieth-century Christians has come to be thought of as a lost cause.

The author builds his argument on premises which the average intelligent layman can easily follow. If his view does not commend itself to the great majority of Old Testament scholars today, the reason must be sought in a historic change of attitude toward the dogmatic certainties of the Biblical faith and a corresponding increase of extra-Biblical sanctions of judgment, based on linguistic, historical, and literary data.

It is in the foretelling of the Persian Cyrus as a deliverer of Israel from Babylonian captivity upon which Dr. Allis builds his principal case. The possibility of such long-range, precise forecasting is premised on supernatural sources of information. A detailed analysis of the so-called Cyrus prophecies form the central part of this book.

The reader will find in Dr. Allis' book a valuable presentation of the traditional point of view. Read in the light, for instance, of G. R. North's recent study, *The Suffering Servant in Deutero-Isaiah,* this book will assist in laying bare the fundamentalist position with clarity and incisiveness.

Fremont, Nebr. RICHARD R. SYRE

Book About the Church

The Structure of the Divine Society. By F. W. Dillistone. Westminster Press. 263 pages. $4.

In building a house it is necessary to understand certain basic principles—how much weight a foundation can carry, how much strain a beam can support, etc. In the present-day ecumenical interest in church union it is likewise necessary to understand the basic principles involved.

For this purpose Professor Dillistone of the Episcopal Theological School, Cambridge, Mass., has made the analytical study embodied in this book. It frankly deals with abstractions, concepts, and principles, and therefore is not light reading. The principles of church structure he found in Scripture and in church history; they are then constructively applied to modern times.

Two basic principles are discussed: organism, and covenant. The one is unity by nature, the other is unity by contract. These are like family relatives—some are blood relatives, others are in-laws. In the past, church unions have been based on one or the other of these two. Professor Dillistone believes unity must be based on both.

Because the discussion deals largely with Anglican and Calvinist churches, there is a brief appendix raising questions about Lutheran concepts of the structure of the church. W. D. ALLBECK

Hamma Divinity School

Check-up for Preachers

The Craft of Sermon Construction. By W. E. Sangster. Westminster. 208 pages. $3.

Here *is* a book for preachers who are beginners and preachers who are patriarchs with wide experience, and those in between. A master craftsman in sermon construction takes his guest, the preacher-reader of this book, into his personal workshop and shows him actual exhibits of the craft, gets out his blueprints and specifications of sermon plans and construction, and shows and explains source materials, tools, the ways and the means and processes, up to the finished product and its delivery.

For a preacher, no matter how long he has been preaching, this book is a good homiletic clinic to enter and pass through for a check-up. It is a *real* check-up, x-ray and all! It will probably show up some surprising, undreamed-of things! Preachers need check-ups periodically for their own good and for the good of the congregation.

The author, a London preacher, is a keen diagnostician and an excellent surgeon to take care of tumors which sometimes flourish in the preachers' homiletical anatomy in the course of preaching year in and year out.

The strong, decidedly evangelical emphasis throughout is outstanding. The whole book is marked by saneness and wisdom.

Uniontown, O. HENRY C. ROEHNER

OVERSEAS

DENMARK: Copenhagen. Jan. 10.— DENMARK has provided homes for almost a quarter of a million World War II refugees. The Danish relief center in Flensburg, Germany, has served 30,000 meals to needy people during the past year. Staff members, including nurses and church workers, made 12,000 home and sick calls in the parish. This work is carried on through gifts from friends in the homeland.

Church people also support the Danish Home for Armenian Children at Lebanon, Syria. A country-wide collection for its maintenance was made on Sunday, Nov. 18. The home, which has a capacity of 200, is conducted by Miss Marie Jacobsen, assisted by her sister Anna, a nurse, Miss Magda Sorensen, and the Rev. Paaske.

YOUTH PROBLEMS HAVE BEEN in the fore lately. "Is the church failing to exercise cultural leadership?" is the question raised by Jans Marinus Jensen, spokesman for the Danish youth movement, at a convention held near Trondheim, Norway. Mr. Jensen cited the need for widespread enlightenment and enrichment through study groups. He suggested that methods might be developed to achieve this, and urged that all departments of the church, and allied groups in the field of education, work together in establishing a broad base of common endeavor. There should be closer ties between church and people, he urged.

"It is deplorable that the church and her people are so often hesitant in trying new methods," he said. "We recognize the tremendous challenges which face us to give new strength to our Christian culture and conception of life. New realism is needed to preserve our democratic way and to cope with the effects of undesirable forces."

Both YMCA and YWCA report great interest in a recently organized school for marriage. Six hundred young men and women have taken advantage of this program. Subjects deal with all phases of courtship and married life. The course includes the showing of a film, *A Bright and Happy Future.*

An effort to minister to needs and problems of young people is being made at a social center called "Carmel" in the city of Aarhus. Here Pastor Hans Munck provides counsel and guidance for those who have come from the country to the city in quest of educational or vocational opportunities. The mission tries to find suitable living quarters for the young folks in Christian homes and to provide Christian fellowship.

MUST CHURCHES ALWAYS be a lifetime behind in introducing modern conveniences? That has become a subject of much discussion lately, especially in reference to church pews. It is argued that movie theaters have comfortable chairs, but the church retains wooden, uncushioned pews.

A problem which causes concern to the Home Mission Board is the lack of parsonages in parish churches. It has come to the point where pastoral vacancies in Copenhagen are hard to fill, declares the Rev. Lee Andersen, executive secretary of the board. Though older churches have parsonages, those more recently built have none.

Pastors could secure for themselves suitable offices and residences, it was thought. Today, this is practically impossible. The Home Mission Board lacks funds for purchase of parsonages. In Copenhagen, entire cost of new church construction is borne by the *Kirkefond.* Throughout the rest of the land, the government pays half the cost of a new church. Today's question is, who will pay for parsonages in Copenhagen?

How to get through the winter has become a problem for many family heads in Denmark. Prices are rising and unemployment is on the increase. Public assistance, strictly regulated by law, is not available for many of the needy and private agencies are not equal to the task. Parish welfare workers are trying to stretch their slim resources to meet needs facing them. Private agencies can consider the need of the person rather than the law, hence have a greater opportunity for real service. —KRISTELIGT PRESSEBUREAU

WINNER of a recent Merchants' Association parade in Statesville, N. C., was this float "Christmas in Martin Luther's Home," sponsored by St. Paul's congregation outside Statesville. The "actors" posed after studying picture of the scene obtained with the help of several ULCA churchmen

PENNSYLVANIA:

Central Penn Prexy Heads Pennsylvania Council of Churches in 1952

HARRISBURG—Dr. Dwight F. Putman, president of the ULCA's Central Pennsylvania Synod, is the new president of the Pennsylvania Council of Churches, succeeding the Rev. Raymon M. Kistler, president of Beaver College, who headed the council during 1951.

DWIGHT PUTMAN

Named at the annual meeting of the council in Grace Methodist Church, here, in mid-January, Dr. Putman said in his acceptance speech: "My own synod will not be insensitive to this honor, for it shares in it greatly. I have always been truly proud, insofar as one can have honest pride and be Christian about it, of the share which my synod has had in this co-operative work and relationship of the churches of Pennsylvania.

"We (Central Pennsylvania Synod Lutherans) have believed in it and supported it. We believed we had something to contribute to it even besides money, and we also knew we had something to receive from it through the contributions made by other witnessing churches of our Christ in His common cause.

"The opening of the way for my coming into this office, therefore, is not unrelated to the generous recognition of what more than 600 Lutheran congregations of my synod have tried to mean to co-operative Protestantism in our state."

Twenty-one denominations comprise the Council. GEORGE E. WHETSTONE

COLD WEATHER didn't prevent members of Grace Church, Johnstown, Pa., from turning out in force recently to dedicate the new $10,000 parsonage they had built for Pastor Robert G. Whisler. Participating in ceremonies were: Gettysburg Seminary Professor Harvey D. Hoover, Church Council President J. Ernest Wagner and Building Committee Chairman William R. Walkeld

PENNSYLVANIA:

"Cottage Meetings" Enable Bedford Lutherans to Study Own Faith and Life

JOHNSTOWN—By using the ULCA Faith and Life Committee's report to the Des Moines convention as a basis of discussion, members of Trinity Church, Bedford, have begun a series of "cottage meetings" in homes of the members. Twenty groups of 25 people each meet to discuss the Faith and Life of the congregation. Pastor Harvey Huntley reports he's "pleased" with the response and sees a marked increase in church attendance and lay concern over the spiritual needs of the congregation.

ALLEGHENY CONFERENCE has requested Central Pennsylvania Synod "to memorialize the United Lutheran Church in America to give its approval to the use of the Revised Standard Version of the Bible in the pericope in the Hymnal and Service Book now being prepared." Cen-

tral Penn's Committee on Worship has been asked to study the pros and cons of this resolution and bring in a report at the convention of the synod in May.

FIRE CAUSED $25,000 damage to St. Andrew's Church, Boswell. Flames burned through the roof of the nave and damaged the pulpit, in addition to the study in which church music and records were stored. A painting and repair project had just been completed at the church. The building is covered by insurance. THE REV. GEORGE A. CLARK had moved from Boswell just a few days before the fire to accept a call to the Paradise Charge, York County, effective Feb. 1.

A night watchman of the United States National Bank in Johnstown has been held for federal court on a charge of embezzlement resulting from the theft of church funds left at the bank for safe keeping. The man is accused of pilfering upwards of $2,300 from the Sunday offerings of three downtown churches: Franklin St. Methodist, Zion and First Lutheran churches. Offerings were not deposited but under a courtesy arrangement taken to the bank in bags. The bags were too cumbersome to be dropped in the night depository so they were handed to the watchman on duty. The money was insured under bonds the bank carries on all of its employees.

THE REV. G. SUMMERFIELD HAAF of Harelton, Union County, is new pastor of the Cairnbrook charge.

FEELING that the growing Catholic population here in western Pennsylvania had become too large for one bishop to handle, Pope Pius XII has created a Greensburg Diocese, formed from the eastern half of the Pittsburgh Diocese. In his first public address, Bishop L. Lamb said to his 165,000 people: "I am literally without house or home, and I must provide some kind of an office building. Later I shall have to find funds to provide Catholic schools for the children, the majority of whom are now attending public schools. It will be necessary to build hospitals for the sick and homes for

TESTIMONY

story of the week

AMERICAN television viewers who had their sets tuned to National Broadcasting Company network stations early Sunday afternoon, Jan. 22, watched a program title "Frontiers of Faith" flash across their picture tubes, then heard organ music.

Moments later, the voice of the announcer disclosed that the program was originating from "Tabernacle Lutheran Church, 59th and Spruce Streets, Philadelphia, through the remote facilities of WPTZ-TV."

A half-hour later, United Lutheran history had been written: the first nationwide network telecast of the Lutheran service had been completed. Network, station and church officials sat back to await viewer-reaction.

THEY DIDN'T wait long. Telephone calls from the Philadelphia area were first, of course. On Monday, a steady stream of mail began arriving at Tabernacle Church and in NBC mailboxes. Response was "favorable." NBC even called a special meeting to tell WPTZ officials "it was a good show!"

Most prized, so far as Pastor Henry Luffberry was concerned, were two letters: the first—addressed "The Lutheran Church, Philadelphia" had been delivered to Philadelphia Seminary. It read (in part):

"I am a Christian Scientist, but if I could hear more sermons like that one I would cheerfully be a convert! It was excellent! The presentation was unexcited, dignified."

The signature belonged to a Black Mountain, N. C., woman.

The second letter, postmarked "Providence, Rhode Island," included a paragraph:

"Sorry I cannot recall the name of your pastor, but one thing I admired about him—he preached a good sermon without reading (it). It certainly brought back days of my youth to once again see and listen to (one) who did not read his sermon. Most of the pastors (here) are good sermon readers, but very few preachers!" —DICK SUTCLIFFE

the aged. This will mean work and sacrifice on the part of the priests and the people . . ."

THE REV. ARTHUR E. M. YEAGY, Friedens, represented conference at the Evangelism Conference held in Minneapolis Jan. 23-27.

GRACE CHURCH, Stoystown, has burned the last $3,500 bank note of indebtedness on the church's new $29,000 Parish Education Building.

Christ, Mt. Zion and St. James' churches of the Jennerstown Charge have voted to put "The Lutheran" in every home. The Rev. Roderic N. Senft is pastor.

AT THE ANNUAL congregational meeting of Grace Church, Johnstown, honorary life memberships on the church council were awarded to Dr. J. Ernest Wagner and Robert P. Gardner. The two men have a combined total of 75 years' service on the council. D Wagner, a member of the council for years, has served as president for the pa 35 years. Mr. Gardner, a member of t council for 35 years, has served as secreta for 33 of these years.

UNDER THE DIRECTION of Central Penn Board of Home Missions and Rural Chur Work, the first in a series of Three-da Rural Conferences was held in the Garre Charge. Garrett Pastor Glen B. Keidel r ports the survey of the parish—evaluation church auxiliaries, Christian education, co duct of worship services, stewardship pra tices, future emphases—has brought a hel ful stimulus to the three churches of t charge. A similar conference is planned f the Portage-South Fork Charge Feb. 24-2

ROBERT G. SANDE

PARTICIPATING in rece $3,000 parsonage mortgag burning ceremony at Mt. Ca vary Church, Western Por Md., are West Virginia Syno Laymen Carl Bowman, J. G Schramm, C. A. Beck and Lew F. Engle, along with Pasto Robert E. Cassell. Congrega tion raised necessary $10,00 for parsonage in less than tw years

WEST VIRGINIA:

"Everybody" Helps Organize New Mission in Rented Storeroom in St. Albans

THE FIRST LUTHERAN worship service was held in St. Albans on the first Sunday o 1952 by Mission Organizer Paul O. Hamsher. Using a rented storeroom on whic some 25 men from Trinity Church, Charleston, had worked to convert it into a chapel an average of 45 persons met for services on January Sundays. A church school ha been organized with the children's divisions meeting in the same converted storeroom while the adult Bible class gathers in a near-by mortuary chapel.

Trinity Church, Charleston, has contributed not only workmen and materials (including a cross, candlesticks, and candles) but also substantial financial and moral support. From Trinity Church, Wheeling (ULC), has come the gift of 80 folding chairs; from St. Timothy Church South Charleston (ALC), a circulating heater; and from St. Albans' Episcopa Church green altar and pulpit paraments stole, fair linen, and missal stand.

SYNODICAL TREASURER H. L. Shelhamer reports synod paid 103.3 per cent of its 1951 CHEY quota, 106.5 per cent of its LWA quota, and 96.9 per cent of the regular benevolence apportionment. Mr. Shelhamer estimates that a larger proportion of receipts must go into the general synodical fund to meet rising costs.

CANDLES were used not only for effect last Christmas Eve at the Holy Communion service in Mt. Calvary Church, Western Port, Md., but also for the very practical purpose of burning a $3,000 mortgage on the parsonage (*see cut opposite*). A $10,000 home for the pastor and his family has been paid for in less than two years by a 90-communing-member-congregation.

"Add a fourth digit to the CHEY percentage for First Church, Wheeling," was the welcome command from those checking on synodical figures. The Kraft gift reported in "The Lutheran," Jan. 2, plus additional receipts from the church, sends the contributions of this congregation soaring to 4,468 per cent of its original $1,862 quota.

CAMP LUTHER, with a 42 per cent increase in attendance in 1951, is preparing to register 150 campers by June 1. Camp will be held June 15-28 at the Webster County 4-H site.

AN ATTRACTIVE 12-page mimeographed booklet on the state of St. Mark's congregation, Oakland, Md., gave a detailed report to all who attended the annual congregational meeting. Among the churches using this means of expediting the annual business sessions are Mt. Calvary, Western Port, and Grace, Fairmont.

TRINITY CHURCH, Wheeling, which had 20 lay people attend sessions of synod and the synodical missionary society last year, has set its goal for twice that number this May 11-14 when both synod and the synodical missionary society meet at Jackson's Mill.

THE REV. LOUIS E. BOUKNIGHT has resigned from the pastorate of Trinity congregation, Keyser, to accept a call to St. Mark's, Mooresville, N. C. A call has been extended to Hamma Divinity Senior TOBEY D. LYTLE by Warwood Church, Wheeling.

HAROLD L. HANN

HOME MISSIONS

FLORIDA: Good Shepherd Church, Palma Ceia, Tampa, was organized Jan. 27, with a charter membership of 85. There are 30 baptized children members of the parish. A building fund is being established, with $500 in hand, and pledges of $1,000 to be paid this year. Sunday school enrollment, 48; average attendance, 40. A Brotherhood was the third auxiliary to be organized.

COLORADO: Rocky Mountain Synod's newest mission, begun in October by Mission Developer Charles T. Goetz, in Wheatridge, fast-growing Denver suburb, will be officially organized in April with 100 charter members expected. Attendance often reaches 150. Services are being held in a Grange Hall; efforts are being made to secure a suitable site for the church.

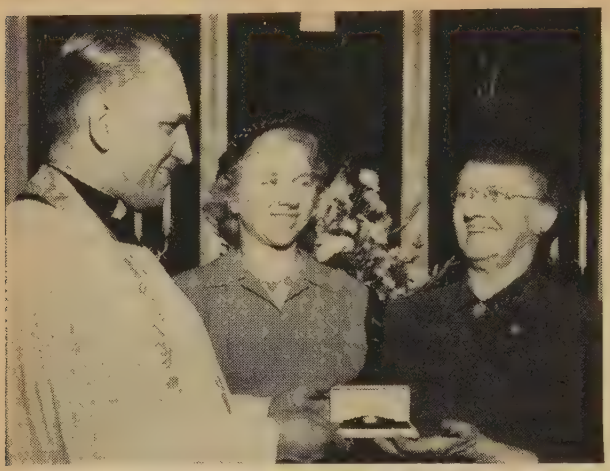
PENNSYLVANIA: Members of Good Shepherd (mission) Church, Southampton, are interested in their own mission project: a mission Sunday school in a near-by area!

NEBRASKA: Members of United (mission) Church, Lincoln, overpaid 1951 benevolence goals, reported an increase in membership of 71. Pastor is the Rev. E. C. Hansen.

NOVA SCOTIA: Members of Our Saviour (mission) Church, Dartmouth, have extended a call to the Rev. Richard E. Bieber to become full-time pastor. A lot has been purchased; a building, it is hoped, will soon rise. Meanwhile the congregation worships in the Community Center.

WEST VIRGINIA: One of the nine laymen on the Organizing Committee for the new mission at St. Albans (see story page 38) is a Lutheran from "way back!" He is Robert A. Yoder, Jr., a grandson of the first president of Lenoir Rhyne College. Mr. Yoder was one of the first to "take his turn" at teaching the adult Bible class in the new congregation organized last month.

MINNESOTA: The first unit of Grace Church, Deephaven, was dedicated recently. Pastor Eden Nicholas has been directing the choir in addition to his pastoral duties.



VETERAN SS TEACHER IS THANKED
. . . for 50 years' service, a wrist watch

Thanks at Fifty

Members of the Sunday school of Alsace Church, Reading, Pa., said "thank you" last month to Mrs. Irvin Himmelreich for her 50 years as a teacher.

During a brief ceremony during the Sunday school hour (*see cut above*) Pastor Lester E. Fetter presented Mrs. Himmelreich with a wrist watch "as a token of appreciation from the entire school." Her class honored her by placing flowers on the altar in her name.

Since she began teaching in January 1902 Mrs. Himmelreich missed teaching a Sunday school class only once; she estimates that she has taught 2,600 lessons. One of her "pupils" was also a member of the class 50 years ago when Mrs. Himmelreich started her teaching career.

Retires After 42 Years

The Rev. William H. Kline, who recently resigned after a 42-year pastorate in the Topton-Dryville parish in Pennsylvania, can look back on an eventful ministry. He has performed nearly 700 weddings, confirmed over 2,000 young people, baptized approximately 2,400 infants and officiated at 1,200 funerals.

Under his leadership, both congregations built new churches and are currently debt-free. They have a combined membership of 1,154. He has served as president of the Reading Conference of the Ministerium of Pennsylvania and is a member of the Berks County Pastoral Association. He presently holds one of the longest records of service on the board of trustees of the Topton Home (27 years).

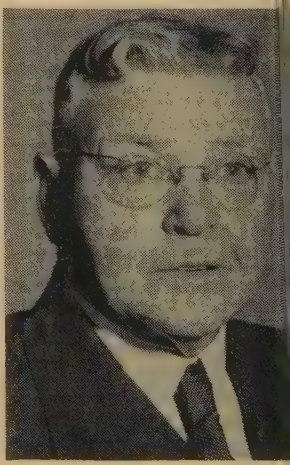
Out of Retirement

For the third time since retiring from the active ministry in 1946, the Rev. W lard M. Hackenberg "come out of retiremer This time, he has accep a call as part-time pa visitor for Trinity Chur Canton, Ohio, where his s the Rev. Willard I. Hack berg, is pastor.

The elder pastor retired '46 after a 20-year pastor at St. John's Church, Zan ville, but served as sup for rural Zion Chur Wakefield, and then ag supplied for Loyal C Church, near Akron. was at one time secreta and missionary superinte ent of the Ohio Synod, w convention chaplain synod meeting last year. is an active member of t Wittenberg College board trustees.

Erickson for Wagner

Following the election Dr. Edmund F. Wagner treasurer of the United L



VISITOR HACKENBERG
. . . retirement impossible

theran Church in America (*see* THE LUTHERAN, *Dec. 19*), the New York Synod elected a Lynbrook, Long Island, layman to succeed him as treasurer of synod.

Assuming his duties of synodical treasurer in mid-January was Ernst S. Erickson, active layman of Incarnation Church, Brooklyn, where he has been a member of the church council for the past 35 years.

Mr. Erickson is no stranger in New York Synod circles, having served as a member of the synodical Executive Committee, on its board of education, and has been a member of the Board of Trustees of Philadelphia Seminary. He has been treasurer of the Long Island Conference since '40.

In business, he has been associated for four decades with the Crocker Wheeler Electric Manufacturing Company as field and application engineer.

TREASURER ERICKSON
. . . to post Jan. 15

BRIEFLY SPEAKING

Recently, the Rev. O. G. Schupmann, resigning as pastor of Immanuel Lutheran (Mo. Synod) Church, North Minneapolis, Minn., following a dispute over a matter of theology, has organized a new congregation, Holy Trinity Orthodox Lutheran Church. Pastor Schupmann has charged the Missouri Synod with becoming "liberal" in its theology!

One of the staunchest supporters of the Lutheran Inner Mission League of Dayton and Miami Valley of Ohio is a young 10-year-old ALC youth, Ronnie Oberkorn, a member of Trinity (ALC) Church, Mt. Healthy. During the past two years, he has single-handedly collected two tons of scrap paper (sold and proceeds given to the League), thousands of Ohio State Sales Tax stamps (redeemed later for $14). League officials recently paid him high tribute with an editorial in "The Voice," monthly publication.

In predominantly German Milwaukee, the predominantly German Bay Shore congregation were recently amused when the non-Germanic names of "Riley" and "McCreary" appeared on the church bulletin. Northwest Synod Stewardship Secretary George B. McCreary, on hand as guest of Pastor Loyal T. Riley, took the kidding in stride!

An ELC pastor in Madison, Wis., volunteered to help load a freight car with 30,000 pounds of clothing recently donated by Wisconsin Lutherans for shipment overseas. Carefully, the pastor helped pack the huge car, laborously barricading the last cartons in the car by nailing boards firmly. Then the car door was slid shut and the railroad car seal applied. Only then did the pastor discover that he had sealed in a pair of gloves he'd been wearing. His only comment to fellow-workers: "If I'd have donated them to LWF in the first place, I wouldn't have to feel so badly about forgetting them as I sealed the car!"

An 84-year-old retired builder in Waterloo, Iowa, recently constructed a tiny chapel, believed to be one of the smallest churches in North America. It is only six feet wide and eight feet long. There are four pews, each large enough to hold one person, and a tiny electric organ. A steeple rises 16 feet above the chapel floor. The first service was the baptism of the builder's great-granddaughter.

NEWS IN THE CHURCHES

KENTUCKY-TENNESSEE:

Nashville Youngsters Showing Keen Interest in Thursday Afternoon Scho

NASHVILLE—Holy Trinity Church is another of the leaders in the weekd church school movement. Thirty-five children come each Thursday afternoon to program directed by Mrs. John T. Keister, Jr., wife of the pastor. For the seco successive year the school has offered a course in music for the Children of the Churc a talk by the pastor for the Junior Church, followed by recreation, movies, crafts a refreshments. Children in the community are rapidly showing an interest in th "Thursday Afternoon School."

CHRISTIAN HIGHER EDUCATION met with approval of synod in the amount of $35,782 already paid in cash on a $31,000 goal. Excess money up to $48,000 will go to Wittenberg College debt reduction.

"THIRTY YEARS WITH TRINITY" was the theme of the anniversary celebration at Trinity Church, Louisville, for Dr. and Mrs. Ira R. Ladd on Feb. 3. Representatives of church and community participated; the pastor and wife were presented with a generous purse.

BRIEF NOTES: Louisville Lutherans nearly filled a large moving van with clothing for the Lutheran World Federation . . . Holy Trinity, Bellevue, Ky., and Pastor Charles Masheck were formally received into syn Jan. 13 by President G. D. Busch . . . Rob Henkel, member of Holy Trinity, Nashvil will be ordained Feb. 13, with Pastor Jo Keister, Jr., preaching . . . Four pre-mi isterial students from Memorial Churc Louisville, attended the Evangelism Confe ence in Minneapolis in January; pastors a tending included President Busch, Pasto Samuel Diehl, Roy B. Setzer, Herma Andres . . . "Challenges in Modern Ma riage" is the subject of a course in counseli offered at Third Church, Louisville, by Pa tor Charles Cressman . . . Zion congregatio Franklin, Ky., has purchased a building.

ROGER G. IMHOFF

WARTBURG SYNOD

First Appeal in Three Decades Underway for $25,000 Church Extension Fun

FOR THE FIRST TIME in 30 years, Wartburg Synod is going to conduct an appea for funds for synodical purposes. The campaign, to be known as the Wartburg Syno Revolving Fund Appeal, is for $25,000 and will be used for loan purposes for bot mission and established congregations. Already underway (Jan. 1, 1952, was kick-o day), the appeal is already receiving wide attention from pastors and laymen of synod Chairman of the Appeal Committee is Synod Treasurer R. L. Boulton.

COUNCILMEN'S CONFERENCES were a success! Chester Myrom, associate secretary of the Lutheran Laymen's Movement for Stewardship, and Synod President R. R. Belter spoke to attentive groups in Steeleville, Golden, Berwyn, and Lena, Ill.; Milwaukee, Wis.; and Garnavillo, Iowa. Baroda (Mich.) Pastor E. H. Pfeiffer chartered a bus and brought 26 people to the Berwyn sessions, a distance of 100 miles!

"Stewardship is what you do after yo say you believe in Christ," said Layma Myrom. "Why will people give more mone when they say they hate God than those wh say they love Him? Communism gives per cent of what they receive to carry for ward her work. Christianity gives but 1 pe cent. How needful it is for the Church o Christ really to show her love for God!"

THE REV. J. H. ESHBAUGH was installed as pastor of West Jordan Church, Sterling, Ill., on Jan. 6, by the president of synod. His former parish at Guttenberg, Iowa, hopes to have another pastor soon. When this young man from Canada and Pastor Juhkenthal from England come to St. Paul at Guttenberg and St. John's at Campbell Hill, all parishes within synod will be filled.

Synod raised a little more than 100 per cent of the 1951 Lutheran World Action quota. Pastor Belter stressed the need for "a rethinking of our effort for the Apportioned Giving on the part of all churches so as to raise their fair share. This would aid the 19 members of synod who are students in college or seminary preparing for the ministry to have a better outlook on the benevolent work of their churches."

THE LADIES' AID of Peace Church at Chester, Ill., purchased a new typewriter for the church; Sunday school purchased a new filmstrip projector. A tape recorder was given as a memorial by one of the members. Members of the Women's Missionary Society will bring the service of each week to the shut-ins of the congregation.

ST. PETER'S CHURCH, Arenzville, Ill., met all 1951 benevolence goals: 161 per cent for LWA, 133 per cent for Apportioned Benevolence, and 112 per cent for CHEY. In appreciation for the message Missionary Herman Hammer gave last October, the congregation is giving $200 to the Argentine Lutheran Church as part of the Epiphany Appeal.

SENIOR LUTHER LEAGUERS of Peace Church in Steeleville, Ill., sold LUTHERAN subscriptions to approximately 40 per cent of the congregation. This is the first step in the parish's program in 1952 for emphasis on home and family life. *At the annual meeting it was decided to abolish the use of the duplex envelope system after this year and adopt the one pocket envelope. The funds received will be divided on a fifty-fifty basis to assure everyone's stewardship at home and abroad. There will be no special appeals throughout the year.*

ARNOLD H. KAITSCHUK

CAMPUS

CARTHAGE College has received word from Mrs. Emma Ransom, granddaughter of a Lutheran pastor and a member of Bethany Church, Burlington, Iowa, that "for some time I have been thinking of doing something for Lutheran higher education!" The college, she said, will receive a large share of her half-million dollar estate following her death. The board of trustees has designated her gift for the Endowment Fund.

HARTWICK College recently joined a group of 14 other New York State institutions of higher learning planning an appeal for funds from large corporations and firms (exponents of private enterprise) as a collective move to "safeguard" the futures of colleges and universities. The new group will be known as the Empire State Foundation of Independent Liberal Arts College. Hartwick President Henry Arnold will serve on two committees: determining criteria for membership; and how solicited funds shall be distributed among members.

NEWBERRY College's baccalaureate service will be held June 1 when Dr. John R. Brokhoff, of Redeemer Church, Atlanta, Ga., will preach. Commencement will be held June 2 with Dr. Samuel M. Derrick, South Carolina University's dean of Business Administration, as speaker.

HARTWICK College President Henry Arnold has announced appointment of Harold L. Gray, of East Meadow, Long Island, N. Y., as head of the department of business administration. Mr. Gray was formerly instructor in accounting at Packard Junior College and is a graduate of Kansas State Teachers College.

WITTENBERG College's Board of Directors have authorized plans for the Weaver Memorial Chapel to be drawn up by Lutheran Architect T. Norman Mansell. Slated to seat 1,300, the chapel will be erected with funds provided by Mr. and Mrs. Elgar Weaver, of Brookville, Ohio. College officials believe the chapel will be among the most beautiful in America.

NEWS IN THE CHURCHES

NEW YORK:

Public Relations Expert Employed To Put Church Before the Public

SYRACUSE—The Lutheran Church in and about Syracuse has employed a public relations man for three months on a trial period to place the Lutheran Church before the public. Once a week there has been a special feature story. In addition all the Lutheran churches are listed in the classified section of the telephone directory, giving time of services and other information. This project is under the supervision of the Lutheran Society.

TEN PASTORS from this area attended the Philadelphia Seminary lectures held in Rochester in January.

FIVE OUTSTANDING Lutheran preachers will be coming to Syracuse soon. Dr. Ralph W. Loew, pastor of Holy Trinity, Buffalo, was to be the Retreat Master of the Syracuse Ministerial Association Lenten Retreat, Feb. 11. Dr. Franklin Clark Fry, president of the United Lutheran Church, will preach at the Civic Lenten Service on Feb. 28 and Dr. Paul Scherer, Union Seminary, will be here for the 29th. On March 27 Dr. Carl C. Rasmussen, Gettysburg Seminary, will be the preacher. On March 9 Dr. Joseph Sittler, professor of systematic theology, Chicago Seminary, will be the morning guest preacher in Hendricks Chapel, Syracuse University.

TWO HUNDRED young people crowded Luther Memorial Church on Jan. 27 to hear

COMPLETING last-minute plans for the annual luncheon meeting of the Women's Auxiliary of Philadelphia Seminary (Broadwood Hotel, Philadelphia, Feb. 21, at 12:45) are, left to right, Mrs. Frank H. Brown, program committee chairman; Mrs. S. White Rhyne, auxiliary president, and Miss Elizabeth Heist, ticket chairman. ULCA President Franklin Clark Fry is featured speaker at luncheon session

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7:30 P.M. Evening Service
at Broad and Boulevard
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ST. MARK'S
ENGLISH LUTHERAN CHURCH
6337 CLAYTON ROAD
(Just west of Forest Park)
MARVIN F. SIELKEN, Pastor
Sunday School ..... 9:30 A. M.
Worship Service ..... 10:45 A. M.

IN CALIFORNIA....

Berkeley—Oakland

A Growing Church
Invites You Sundays
11:00 A.M.—7:30 P.M.
Ross F. Hidy, Pastor

St. Michael's Lutheran Church
Alcatraz and Benvenue Avenues
(Near the Pacific Lutheran Seminary and the U. of California)

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CHARLES J. HARRIS, Pastor
The Service 11:00 A.M.
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E. W. Harner, D.D., Pastor
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One block north of the State Capitol

DESIRE FULL TIME
Position as choir director in Lutheran church, preferably the East, but will consider any location. Have B.M., M.M. from Westminster Choir College. Write Box C B 1.

NEWS IN THE CHURCHES

Miss Leila Van Deusen, missionary from India. Miss Bonnie Hall of Cornell University spoke on "Argentina."

DR. DAVID G. JAXHEIMER, assistant to the president of synod, preached at the 35th anniversary of St. Paul's Church, Johnson City. Dr. Jaxheimer was the speaker at the meeting of the Association of Lutheran Pastors of the Southern Tier.

THE REV. DAVID A. JENSEN, chairman of the sub-committee on evangelism of the Social Missions Committee, represented the New York Synod at the Conference on Evangelism in Minneapolis in January.

ON FEB. 3 the Rev. Howard A. Kuhnle, pastor of Redeemer Church, Binghamton, dedicated a new altar and lectern for the Primary Department. It was given in memory of Miss Mary Louise Simek by her family . . . ON THE SAME SUNDAY an altar cross and candlesticks were dedicated for use in the Junior Department in Zion Church, Syracuse, by Dr. Christian P. Jensen.

CHRISTIAN P. JENSEN

MARYLAND:

Bible Teaching Meets Scheduled In Three West. Maryland Cities

HAGERSTOWN—"The Bible in Daily Living" will be emphasized through three Bible Teaching Conferences scheduled for Frederick, Feb. 20; Hagerstown, Feb. 21; Cumberland, Feb. 22. Leaders will be Dr. Earl S. Rudisill, secretary, Parish and Church School Board, and Synodical Youth Director Howard F. Reisz.

MORE THAN 175 fathers and sons attended the annual banquet at Zion Church, Middletown. Speaker was Dr. L. Boyd Hamm, St. John's, Hagerstown.

OVER 100 attended the Trinity Fathers-Sons banquet in Taneytown Jan. 21, heard LUTHERAN Assistant Editor Richard Sutcliffe, son of the congregation.

PASTOR FRANK W. KLOS, JR., was installed

Every member will want one!

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Lutheran Church
Wichita Falls, Texas

A member writes us: "I am sure all who own them are going to be grateful to our circle for securing them. Thanks for the fine workmanship on them."

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The growing seminary in the midwest
Central offers a standard three year course under an experienced faculty leading to the B.D. degree
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Fremont, Nebraska

WANTED
Church pews for mission church. Must be 9 or 10 ft. long. We need 18 or 20. Give description, price. J. Frank Fife, 1905 Thomas Ave., Baltimore 16, Md.

NEWS IN THE CHURCHES

at St. John's, Martinsburg, W. Va., Jan. 1[illegible] by Synod President J. Frank Fife, Dr. Frederick R. Wagner, pastor emeritus, and Pastor Charles Aurand.

Treasurer Virgil W. Doub reports $312,81[illegible] received on benevolence apportionment (94.35 per cent). One hundred and three congregations met or exceeded 100 per cent apportionment. Lutheran World Action receipts totaled 97.2 per cent of the goal. CHEY goal has been met 87.9 per cent.

ANNUAL PREACHING MISSION, sponsored by the Council of Churches, will bring to Hagerstown March 9 to 14 the Rev. Charles B. Templeton, traveling evangelist of the National Council of the Churches of Christ in America.

UNDER THE DIRECTION of Dr. H. H. McConnell, field secretary of the department of evangelism, NCCCA, a visitation evangelism campaign will be conducted in Hagerstown Feb. 24-28. Radio neighborhood prayer meetings are being held in scores of homes in the community each Tuesday at 1:25 P.M. for a period of six weeks. The cottage meetings will be directed for a period of 15 minutes by a radio preacher followed by a prayer period. Wednesday morning breakfast prayer meetings are being held for pastors and laymen each week from Jan. 16 to March 12. These meetings are in spiritual preparation for the visitation evangelism campaign and the preaching mission.

AN EVERY MEMBER friendly visitation was conducted in Trinity Church, Hagerstown, under the direction of Frank S. Leiter Feb. 3-10. Two hundred fifty workers visited the homes.

EVANGELICAL CHURCH, Frederick, reports current expense expenditures last year $16,953 and for benevolence $20,015.

ALTAR, LECTERN, pulpit, offering plates, cross, vases, divided chancel and altar-centered sanctuary were among the improvements at Mt. Zion Church, Feagaville, dedicated recently by Synod President J. Frank Fife and Pastor Morris W. Zumbrun.

Mission to America, by Truman Douglas, was reviewed by Mrs. J. Frank Fife, Baltimore, at the mission study class for Western Conference churches held in St. Mark's, Hagerstown, Feb. 3. WILSON P. ARD

DECEASED

Dr. Henry G. Deininger

Dr. Henry C. Deininger, prominent Lutheran layman of Philadelphia and a member of the ULCA's Board of Deaconess Work, died Dec. 20. He was 77.

Born in Philadelphia, Pa., Sept. 20, 1874, he was active in the Lutheran Church, public schools and community. He served as superintendent of three (St. Paul's, St. Mark's and Holy Communion) Sunday schools for a period of 40 years, was past president of the Sunday School Superintendents Association, secretary of the Pennsylvania Bible Society from 1908 until 1945. He was president of the board of directors of the Mary J. Drexel Home and Philadelphia Motherhouse, a past president of the Philadelphia Luther League as well as the Lutheran Social Union.

He was a principal of four Philadelphia schools, retiring in 1942 after 47 years of service in the school system. He was a founder of the Kensington Dispensary and helped in the organization of the first city-wide recreational group.

The funeral service was conducted Dec. 24 by Dr. Robert Hershey. Interment was in Philadelphia.

ULC CALENDAR

FEB.

21. Annual luncheon meeting, Philadelphia Seminary Women's Auxiliary. Broadwood Hotel, Philadelphia, 12:45 P. M.

APRIL

18-20. North Carolina Synod. St. Andrew's Church, Hickory

21-23. Nebraska Synod. St. Paul's Church, Auburn

22-24. Kansas Synod. Trinity Church, Kansas City, Kansas

Religion in expanding America

THE PURITAN HERITAGE

by

George Stephenson

The growth of Lutheranism in the United States is described in Dr. Stephenson's study of men, movements, and events in the course of America's religious development. This absorbing book traces the European background, the rise of denominations from the original Puritan stock, and the spread of mass movements like the Bible societies, and is of interest to historians, students of Church history, and every follower of American cultural life.

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MACMILLAN

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IN CONCLUSION . . . . . .

A WOMAN WROTE to our office in sorrow last week to tell us how disappointed she is to discover that the editor of THE LUTHERAN doesn't know the Bible. I had stated in a brief note on page 34 of the Feb. 6 LUTHERAN that the closing words of the Lord's Prayer, "for thine is the kingdom and the power and the glory, for ever, Amen," are not in the Bible.

Of course she found them, in the King James translation, at the end of verse 13 in Matthew 6. But that's the point I was trying to make clear, although in the brief sentence I wrote I could not give details. This is one of the many points at which, as scholars know well, the King James translation is not accurate.

None of the oldest copies of the Greek New Testament known today contains this part of verse 13. It isn't in the Roman Catholic Bible (the Latin Vulgate), and Roman Catholics don't use this ending in praying the Lord's Prayer. Not a single modern translation of the Bible which I know includes this ending of verse 13.

It is surely right for us to say "for thine is the kingdom and the power and the glory" when we pray the Lord's Prayer. But we should not be misled into supposing that these words were included in the prayer Jesus taught his disciples. They developed afterward (probably from I Chronicles 29:11-13) and somehow slipped into late copies of the Greek New Testament from which the King James translation was made.

A REASON why we need to adopt a new translation for use in instruction in our churches is that much more is now known about the New Testament in its earliest days than was known when the King James translation was made. All copies of the New Testament in Greek (in which it was first written) were made by hand. Copyists were not always accurate, and introduced many errors. The earliest copies are therefore the best.

The oldest complete copy of the Greek New Testament which is now known (made in the fourth century) was not discovered until 1859. Other ancient copies have become known in recent years. The Revised Standard Version of the New Testament, for instance, has corrected 5,000 errors which are found in the King James Version because more knowledge is now available.

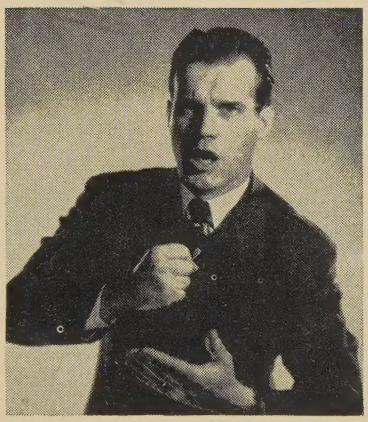
In *Look* magazine this week (Feb. 19) there is an article by Hartzell Spence stating that there are 50,000 errors in the Bible most of us read today.

It should be plain that we are not faithful to the supreme Book unless we are radical enough to accept it in the most accurate version which we can have. At the present moment that is the Revised Standard Version. I believe the lessons as the ministers read them in church should be read from this version.

AFTER SAYING THIS I must admit that even if there are 50,000 errors in the King James Version, God can still use it to waken and strengthen our Christian faith. God's Word is not the prisoner of a book. The supremely great thing about God's Word is that it is alive. It is much more than the words printed on pages. God meets us in these pages—whatever translation we read—and stirs us to believe and to trust him.

But that is no reason why we should not make the adjustment—even if it is painful to conservative people—to the use of the most plain-spoken, accurate Bible translation which we can have in the English language. —ELSON RUFF

Whom Are You Refusing when You Say "No" to Life Insurance?



Saying "NO" doesn't eliminate the need for life insurance. You simply put off the time when the problem *must* be met . . . either by you *alone* in your later years, or by your family *alone* if you are not there to provide for them.

MAIL THIS TODAY

If I save $.....a week, how much monthly income can I provide for my family? How much monthly income will I have at age 65?

Name.....Age.....

Address.....

City.....State.....

This is YOUR Life Insurance Society

LUTHERAN BROTHERHOOD

Legal Reserve Life Insurance for Lutherans

Carl F. Granrud, *President*

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M-M-M-M-M! **What a delicious dinner!**

Soup — roast veal — string beans asparagus — lettuce, tomato, and cucumber salad — even bread and butter and a potato! And custard and coffee!

What a funny way to REDUCE!

Who ever heard of a woman losing weight and enjoying 3 delicious meals a day at the same time! No exercise. No pills or drugs. No massage . .

HOW IN THE WORLD CAN SHE DO IT?

BELIEVE it or not, the woman in the picture is REDUCING! But she is doing it the sensible, *scientific* way. Soon her bulges will disappear as if by magic. She will enjoy the admiring glances that a slim figure always attracts. This slenderizing miracle can be accomplished for the overweight quickly and safely — whether you are a man or woman, young or old. And best of all—

WITHOUT denying yourself 3 delicious sustaining meals every day.

WITHOUT the drudgery of exercise!

WITHOUT drugs, pills or compounds!

How then? *By simply knowing certain up-to-date scientific facts about food-selection!*

It's Simple—If you Know THIS

Some foods are high in fat calories. Others are high in *energy-stimulating* calories. If you eat the first kind of foods, you burn LESS ENERGY and store MORE FAT. But if you eat the second kind you burn MORE ENERGY and store LESS FAT.

This simple scientific fact explains why most ordinary "dieting" fails . . . and why *"The New Way to Eat and Get Slim"* produces such amazing results.

How Much Do You WANT to Lose?

On the "10-DAY MIRACLE DIET" in this book, the average overweight person may expect to lose 5 pounds in 10 days—some may lose as much as 10 pounds in 10 days.

Then the book gives you a diet for losing 10 pounds a month; and a "stay-slim" diet, so when you reach alluring slenderness, you can *stay* there.

Examine It 5 Days FREE

No money need be sent now. *"The New Way to Eat and Get Slim"* (*in a plain wrapper*) will be sent for five days' free trial. Unless convinced this book offers the quick, safe, "lazy-way" to reduce, return it without obligation. Otherwise, it is yours for only $2.00 plus few cents postage. Mail Coupon at once. WILFRED FUNK, INC., Dept. R882, 33 W. 46th St., New York 36, N. Y.

Thousands Are Raving About This MIRACLE WAY TO SLIMNESS!

From a Registered Nurse

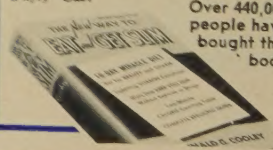
"Yours is the most sensible reducing plan I've ever seen."—*Miss P. J. K., Detroit, Mich.*

Doctors Endorsed Book

"Last August I weighed 242. Today I weigh 142. My doctors endorsed your book."—*Mrs. J. F. B., Middletown, Del.*

Thrilled Her Husband

"Sent for book without my husband's knowledge. He began to notice I was losing weight. Was he thrilled!"—*Mrs. E. J., Taft, Cal.*



Over 440,000 people have bought this book

"Weighed 160— Now I Wear a Size 12 Dress!"

"I weighed 160 pounds, and you can imagine what a sight I was. Friends were telling me I'd be foolish to even lose weight.

to give it a try. And oh, after only three and ...sh 119 pounds ... what won- ...ds and

Ray B Nassen
Central Theol Seminary
Fremont Nebr
May 52

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Please send me—*in a plain wrapper*—*"The New Way to Eat and Get Slim"* for 5 days FREE EXAMINATION. If I keep the book I will send you $2.00 plus actual postage. Otherwise I will return it without further obligation.

Name .....
Please Print

Address .....

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City.....(if any).....State.....

Check here if enclosing $2 WITH coupon and WE will pay postage. Same 5-day return privilege applies. (*Canadian Orders: Send 25c extra for carrying charges. Only U. S. currency accepted.*)